

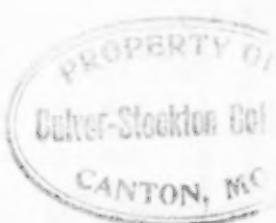
The
**CHRISTIAN
CENTURY,**
A Journal of Religion

DENOMINATIONS:
Tragedy or Comedy?

By John R. Scotford

**THE SPIRIT
OF CHRIST**

By Charles E. Jefferson



A Story of India
The Disciples General Convention

Fifteen Cents a Copy—Sept. 14, 1922—Four Dollars a Year

Does Your Church Sing This Great Hymn?

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ACADIA 11,10,11,10.

JOHN G. WHITTIER, 1807-1892

W. C. T. MORSON, 1909

1. O brother man, fold to thy heart thy brother;
2. For one whom Jesus loved has truly spaken;
3. Follow with reverent steps the great example.
Where pity dwells, the peace of God is there;
The holier worship which he deigns to bless
Of him whose holy work was "doing good;"
To worship rightly is to love each other,
Re-stores the lost, and binds the spirit broken,
So shall the wide earth seem our Father's temple,
Each smile a hymn, each kindly deed a prayer.
And feeds the widow and the fatherless.
Each loving life a psalm of gratitude. Amen.

The above hymn is selected from the matchless collection,

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The hymnal that is revolutionizing congregational singing in hundreds of churches.

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Think of being able to sing the Social Gospel as well as to preach it! The Social Gospel will never seem to be truly *religious* until the church begins to sing it.

* * *

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*

The CHRISTIAN CENTURY

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EDITORIAL

Progress in the Social Gospel

THE history of social progress is tonic for the religious blues. Those who are struggling to gain recognition for the "social gospel" in religious circles have constant cause to feel discouraged by the sluggishness of the ecclesiastical mind, and the all but disastrous reactions which ecclesiastical agencies suffer. But stand off for a moment, away from the toil and roil of the immediate set-to with reactionary forces, and mark the distance society has come during recent years. Remember that whole generations were once under an inexorable religious domination constitutionally, often fiercely, anti-social. The whole weight of official religion was against attempts to find in or put into this life anything lovely and socially satisfying. The more the mind could be detached from this life and its attractions the more satisfying to religious ideals officially bent upon peopling a distant and spiritually remote heaven. To this day relics of this official attitude of mind persist. They are annoying, and often tragically discourage the eager spirit preaching and working out a rational and intelligent social gospel. Only think of working for God and humanity in an atmosphere where the very proposal to make this life wholesome and beautiful and satisfying were a heresy to call forth the maledictions and interdicts of thoroughly entrenched religious officialism! The courage of those who wrought and achieved, against all this, our present social emancipation of religion, should be a rebuke of our faint-heartedness. Reactionary, anti-social ecclesiasticism may seem bad enough today, but it is now on the defensive. It dare not stand and work in the open. It cannot repress social activities under the sanctions of religion, except covertly and under peril of losing its last loosening grip upon the religious mind of the people. Only a short time ago it

was regnant and over-bearing and could safely work its blighting purposes in the open. Progress is amazing. Take new courage!

Is There a Substitute for Church Attendance?

LONG ago when magazines first appeared some one proclaimed a substitute for church attendance. The Sunday newspaper was another find for the man who did not want to get up on Sunday morning and shave. The coming of the phonograph seemed to have the whole thing settled. One could buy or rent the records and have better music than the average church can support and a bit of a sermon. But still a lot of people were not convinced. Thousands persisted in keeping up the churches. The most recent substitute for church attendance is to listen in on the radio at home. Church services are being broadcasted from large cities all over the country. It is well that they are. The teen age boys who make up so large a selection of the wireless enthusiasts are not over-zealous about attending church. An old grandmother in Alabama heard a church service in Pittsburgh the other day. No one is unhappy that the gospel is brought to a shut-in. But there is really no substitute for attending church. Worship is social in its character. It may be that a man could worship God on the golf grounds on Sunday morning, but does he? The presence of people of like interest in divine things is a support to the spirit. Jesus gave his blessing to the gathering together of two or three in his name. His insight into human life made him appreciate the social character of worship. Nor is it to be forgotten that true worship makes an appeal to the will. The sermon that does not ask for action of some kind is a failure. But the most successful spiritual enterprise is that which leads to the cooperation

of Christian people. The church service brings together the friends of Jesus Christ in preparation for the battles that are to be fought against sin and the labors of building the walls of Zion. The radio is a good way of advertising the gospel, but no sort of substitute for the altar in the house of God.

Combatting the Evils of Adolescence

GOOD-NATURED tolerance of whatever social fad arose among the young people has created whatever young people's problem there is in America. Doubtless the youth of the land are more unconventional than wicked, and it has ever been so. Nevertheless the court records and a number of other indications show unmistakably that there has really been a considerable increase of tragedy among the young people. This subject is studied by the organization called the National Congress of Mothers and Parent-Teacher Associations, which includes a large proportion of the mothers of the land, a hundred thousand having been added to the membership during the past year. In a recent meeting some aims were formulated in relation to current evils. Among these it is interesting to note that the first mentioned is a reform in dress. Much more significant, however, is the determination of the mothers to open up their own homes for recreation. This strikes at the root of the evil, for the home has abdicated its old-time function of serving the recreational needs of young people. The movie show, the ice-cream parlor and the public dance have seemed to make it unnecessary to direct recreation in the smaller groups. If it is wisely done, the home groups will get better recreation than those who herd in the crowds. The determination to have less dancing and more outdoor recreation is also an indication of wise consideration on the part of these Christian mothers. Among the resolutions passed is one against fraternities and sororities in high schools. In many states these are made illegal by public regulation, but wherever they are allowed, grave abuses are sure to come. The mothers insist that young people going out at night to a place of amusement shall be accompanied by an older person. This will probably be resisted more by independent American youth than any other of the new ideas, but every one of the older societies of earth have found just such a regulation necessary for the welfare of adolescents.

Religion and the Democratic Hope

RELIGION'S supreme task today is to imbue humanity with a faith in itself. "Ye believe in God, believe also in me," is one of the most pregnant utterances of Jesus. We are shut up to democracy. No other system of government, no other social order is thinkable. Whether it assume the republican, the constitutional-monarchical, or the communistic form, none who pretends to think through has any other proposal conceived to be feasible. Yet doubts of democracy befuddle multitudes of minds and weaken the endeavor of hosts. Official religion is itself the greatest sinner of all against this holy spirit, whose benign ministry

alone offers hope of salvation. This is the tragic, disastrous anomaly of our present-day religious situation. A while ago it looked as though the whole machinery of American official religion might be seized by a cult which openly and vindictively repudiates this hope of humanity. The immediate peril may have passed; not all official religious agencies are to be sacrificed to this destructive delusion, masquerading as religion. Our self-styled fundamentalisms and millennialisms have suffered a determined set-back. Yet they are not destroyed. Among several important religious groups the balance is only against them. Whether they can "come back," and acquire the determinative control to which they have aspired, is not a closed question. The spirit and aim of democracy embody the hope of humanity, and systems of thought and programs of endeavor which commit sacrilege upon this sanctity are and can only be spiritually disastrous. Those who preach and practice them are the anti-Christ of today's religious crisis. If the very light of faith and hope within us be darkness, how great is that darkness! That is the true religion which reveals the everlasting salvability of human society. It will not be blinded by cheap delusions, it will not recklessly and simperingly muddle along, it will not stolidly accept and endure preventable evils, it will resolutely and intelligently employ every remediable device with which the utmost science of the past and the present can endow society. But even where these break under the load and falter before the crisis, faith will hold firm. The solution of some problems must doubtless wait, but hope abides invincible and endures to the end of the ages when it springs from this true religion. The supreme task of religion is to imbue humanity with an undaunted faith in itself. Systems and programs unfaithful to that aim are not religion; they are a baneful irreligion.

For Every Minister a Man's Job

MINISTERS who quit preaching for business and other professions are interesting to the denominational diagnosticians. In some communions this leakage is absorbing most of the gain from the colleges. One may find the names of college graduates in the year-book for two or three years, and then they disappear. Sometimes men in prominent city pulpits leave religious work for a salesman's job, or for the lecture platform, or for journalistic work, or real estate. One of the things wrong is that the man in a small town who prepares two sermons each week to preach to a handful of people feels that he does not have a man's job. If he gathers the boys together for some social activities, he can have only a few, for he is at once countered by other denominations that are jealous of their prestige. The denominational order of things in the nature of the case must preclude a considerable number of ministers from having a man's job. In more than eight hundred communities in the United States there is now a community or federated church. Sometimes this results in lessening the number of ministers in the community. Sometimes the number is the same after the combination as before. In any community ministers could create big tasks for them-

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selves if they would agree to a differentiation in their function. The man who can preach should be given a real audience. The man who is not so effective a preacher, but a capable educator should have a great religious school to challenge his best efforts. The recreational program of the community can be correlated under one leader. Thus the ministers might strike their pace, each man doing the thing for which he is specially prepared, and every minister feeling that he has a man's job. It is maddening to muddle through a variety of tasks without reaching the higher levels of achievement in any one of them. Even under our denominational order we could be getting closer together and multiplying the church's and the ministry's efficiency if the preachers themselves would combine in the spirit of comradeship and do team work.

The Index Expurgatorius

BOOKSELLERS report a great increase of demand for the books of Anatole France since the Roman church has put them upon the Index of Prohibited Books by the Roman Catholic church. This method of dealing with obnoxious books arose with the Protestant reformation. The council of Trent conceived the idea, and in 1564 Pope Pius IV brought out the Index Tridentinus. The body which holds the power to put books on the index is called: "The Congregation of the Index of Prohibited Books" and consists of a competent number of cardinals, with a secretary taken from the Order of Preachers, and a great number of theological and other professors who are called Consultors, the chief of whom is the Master of the Apostolic Palace, the primary and official Consultor of this congregation." As a result, some of the choicest books of science, history and general literature are now to be found upon the index. Indeed the index represents in large measure the ideas that have been formative in the making of our modern world. A Catholic scholar may get permission from his bishop to read these forbidden books, but the ordinary layman puts himself in peril of damnation if he looks into one of them. The whole idea seems absurd enough these days when most people rush off to buy the prohibited books, even though they be denounced for immorality. Yet Protestants have themselves taken a hand in putting books upon their own index. In nearly every denomination among the evangelical bodies there is some writer who is on the index. As a result the young preachers and the laymen tend to buy his books. Just now in the conservative Protestant circles the chief candidate for the index is Charles Darwin. The effect is that public libraries are having a run on Darwin, though there are now better books to be had on the subject of evolution. The moral is too obvious to require mention.

No Creed But the New Testament

A few moments before the Disciples convention held at Winona Lake, Ind., passed a vote of approval upon the creedal resolution announced some time ago by the board of managers of the missionary organization, fraternal delegates from two other conventions meeting at the

same time on the same grounds were received by the Disciples assembly and felicitous greetings were exchanged. The visitors represented the denominations known as the Brethren and the Christian church, respectively. Behind the gracious and earnest words of fellowship spoken on behalf of all three bodies a layman of keen perception saw this puzzle picture: Of these three denominations one says, We have no creed; we take the New Testament alone as our rule of faith and practice and we are now about to pass a resolution in "harmony with the teachings of the New Testament" forbidding our missionaries on the foreign field to receive into the fellowship of their churches any person who has not been baptized by immersion. Another says, We likewise have no creed; we take the New Testament alone as our rule of faith and practice and we will not receive into our membership any person who has not been immersed three times in water. The third denomination says, We also have no creed; we take the New Testament alone as our rule of faith and practice, and we receive persons into our fellowship by affusion or immersion, or without the use of water at all. Puzzle number one: Which group represents the teaching of the New Testament? Puzzle number two: What is the difference between a creed and an authoritative interpretation of the New Testament?

When Foreign Missions Become Home Missions

EVOLUTION works rapidly in some things. In nothing has there been more rapid change than in foreign missions. Perhaps some of the pioneer missionaries did justify the cartoonist's idea of a missionary as a long-faced individual reading the Bible to the aborigines. But soon the missionary became teacher, kindergartner, physician, social worker, industrial leader. The whole task of missions was interpreted from the standpoint of offering to the nations everything connected with the Christian outlook on life. Foreign missions have become modernized long before the home churches because on the foreign field the religious society being created is young and plastic. The home churches will have a long march yet to catch up with the methods of the foreign missionaries. But is the next step in the missionary program the elimination of the foreign missionary? At the national conference of Christian workers in Shanghai recently the Chinese set up a number of aims among which was native support of Christian churches and native control of these churches. It is becoming increasingly apparent that as soon as institutions can be created for the training of native workers the work will be better done by them than by foreigners. These native workers must be trained in China, for the Chinese who comes to America for an education is in danger of being remote from his people when he gets back home. As soon as native control comes to the Chinese Christian movement, western denominationalism will disappear in that land. It has long been an absurdity in western eyes. It is a nuisance in the eyes of the Chinese. Only the necessities of infancy have compelled the Chinese to tolerate these western sectarian distinctions so long. With native

trained leaders, what will be the responsibility of western lands? Perhaps for a considerable time there will be need for western teachers and physicians. But gradually this need will disappear. For a much longer period there will be need of foreign money, for the Chinese are too poor to meet the needs of an expanding religious movement. And on beyond is the time when all missions will be home missions, when all Christian work will be done with native workers, with such intermingling of wisdom and experience and service as to blot out the distinction of home and foreign.

Apparent Reaction, Real Progress

AT the International Convention of Disciples held at Winona Lake, Indiana, the creedal resolution adopted last January by the board of managers of the United Christian Missionary Society, directing that all missionaries and ministers in its employ shall receive into their churches only those who have been immersed, was approved by an overwhelming vote. This news has been given to the general public by daily press dispatches which have generally adopted a non-technical phrasing to the effect that the Disciples voted "to make immersion compulsory." At a mass meeting of perhaps 3,000 people (the Disciples convention is not a delegate body) it is doubtful if more than thirty persons stood to vote against the resolution. It will be difficult for those who were not in attendance at Winona either to believe or to understand this unprecedented departure from a principle which has characterized the very genius of the Disciples for a hundred years. This is the first successful attempt in the history of this communion formally to standardize any particular interpretation of scripture and to invest it with an authority above that of the autonomous local congregation. Yet it is doubtful that the doctrinal or theoretical significance of this action will prove to be so incredible to the general Christian public as the human and fraternal aspect of it. Missionaries in China and other lands have found themselves in situations where the will of Christ that they should extend unqualified fellowship to unimmersed and unshepherded Christians was so unmistakable that they have been for a number of years freely practicing Christian unity in their local groups, never dreaming that their home constituency would do otherwise than give approval.

For the past two or three years the facts concerning this fraternal procedure on the mission field have been brought bit by bit to the attention of the missionary officials, and the denomination in general. The disclosures culminated in a report on the facts presented by Rev. John T. Brown, a member of the executive committee, fresh from a tour of investigation of the Disciples' oriental mission stations, and a series of signed statements of fact voluntarily prepared by the China missionaries themselves, describing the various forms under which they undertook to carry their Disciple ideal of Christian unity and frat-

ternity into actual practice. That what goes under the popular, though not altogether satisfactory, name of "open membership" is not an uncommon procedure on certain mission fields is now indisputable. It has also been established as an axiom from which it is hard to believe any one can in moral candor dissent, that the Disciples are committed by the most obvious ethical sanctions to treat unimmersed Christians in territory from which affusion-practicing denominations have by mutual agreement withdrawn, as though they were indeed Christians, as truly and fully so as are Disciples themselves. These considerations—the violation of a basic principle of the Disciples character, the inhibition which the creedal resolution puts upon the natural Christian impulses of the missionaries, and the point of honor involved in the Disciples' relations with other Christian bodies—will make it difficult for the public which hears only the report that the Winona convention approved the creedal resolution to condone such action or to imagine that behind it there is any alleviating or illuminating explanation.

The Christian Century can find no ground upon which Disciples may regard their Winona action lightly. We believe it involves a great communion of Christians in ethical entanglements and in the same ecclesiastical sophistries under which all the dogmatic creeds of Christendom have found their apologetic. Yet those who were present at Winona know that the assumption of ecclesiastical authority by the board of managers was as generally repugnant to the convention as the vote to approve their action was overwhelming. And any one who was not present but who is acquainted with the inward spirit and habit of the Disciples will instinctively say to himself that something must have lain behind this uncharacteristic decision, something the entire story of which is not told by the bare report that the resolution was approved. And this of course is true. Leading up to the parliamentary action were many more or less hidden processes, the total effect of which was to make plausible a course of action to which the Disciple spirit is totally unaccustomed, and the inevitable outcome of which will surely cause them shame. In the light of these extra-parliamentary considerations the action will not lose its embarrassing character but it will be seen not to justify the interpretation that the Disciples have lapsed into the sectarianism which the face of the event plainly suggests. The truth is that while on the face of the returns the denomination appears to have reverted to an unfraternal dogmatic level, the convention gave tokens unmistakable that the denomination is moving forward to high levels of vision and culture and social passion and Christian fellowship. Inexcusable as we believe the action on this one matter to be, the Disciples are making progress as rapidly as any other Christian communion in America. The reaction is only apparent; the progress is real. This optimistic reading of the story of Winona is justified by the entire program outside this one event. The convention utterances were most congenial to modern minded men. The old straw was not once beaten over. Not a single reactionary address was delivered. Not even in the debate on the creedal resolution was a reactionary speech made.

Every speaker, from President Stephen E. Fisher in his official address, to the splendidly conceived sermon of Professor Vernon Stauffer of Transylvania College, on the closing Sunday, struck the imperative notes of spiritual reality, social passion and fellowship unafraid, as they have never been sounded before in Disciples gatherings. Not in twenty years have the Disciples held a more prophetic gathering. Amazing growth in liberality of mind was registered. The debates were all upon the highest level of decorum and mutual respect. The controversial vulgarities of the past ten years were conspicuously absent. We regard this aspect of the convention as too important and too unmistakable to allow the general Christian public to make the erroneous inference from the passing of an ugly faced resolution that the convention itself wore the same ugly face. This is the very opposite of the truth.

And when the action on the board of managers' resolution is set against its convention background there are disclosed facts which confirm this optimistic appraisal both of the convention and of the denomination. Among the background influences which haunted and undid the mind of the convention were two ghosts which always walked together. They were on the one hand the fact of a deficit of \$271,000 with a total debt of \$400,000 which the United Society now faces, and on the other hand, the menacing gesture of division which the reactionary journal of the denomination was at the very moment of the conventions' sessions shrewdly making. It was freely talked in the lobbies and conferences that a division, or even a substantial disaffection at this time would throw the United Society into bankruptcy, and that if the convention should cast the faintest shadow of variation in any matter at all related to the open membership controversy, the fact would be seized upon by the conservative organ to give pith and purchase to a certain congress of disaffected spirits called for next October in St. Louis. There are not a few Disciples leaders whose ingenuous minds are gravely impressed by the great show of power a newspaper is able to give itself by the use of bold type in announcing a movement of protest. These leaders stand in mortal dread of a division which they feel sure the conservative newspaper is able to bring about whenever it is ready to say the word. They made the plea that the opposition allow an approving vote to be cast for the sake of the treasury, of harmony, and to avoid further embarrassment to the administrative officers whose treatment of the whole matter in the past has been anything but candid. This plea met with a strangely general response from many men and women of high ethical feeling, particularly inasmuch as it was accompanied with the assurance that the creedal resolution would neither be heeded nor long remembered. Facing, from such a point of view, not only division, but division leading direct to the bankruptcy of their missionary organization, the leaders were tirelessly active in persuading others to see the two ghosts as they saw them, and to vote in the fear of them.

A second factor of equal importance which persuaded many was what might fairly accurately be called a propaganda of inevitable future revision of the creedal resolu-

tion. This propaganda was of course not organized or self conscious as such, but it arose in the most intimate official circles. No sooner had the action been taken by the board of managers last January than many of the members themselves saw their mistake and regretted it. Under the pressure of a pragmatic emergency, they had violated a fundamental principle of the communion whose missionary work they had been set to administer. They did it in the interest of peace—and, on the part of some, not knowing what they did. It was freely said in the hotels and convention groups that if the board of managers had it to do over again, they would not favor such a resolution. It was authentically reported that of seventeen members of a subcommittee of the board of managers appointed to consider this issue before it went to the floor of the convention, fifteen frankly declared themselves opposed to it if there was some way in which they could consider it *de novo*.

Members of the board and officials of the society gave out the impression that one of the chief obstacles to its rescinding now was the fact that, having once passed the resolution standardizing a particular interpretation of scripture, and assuming the prerogative of ecclesiastical authority, the repeal of the resolution could hardly recreate the neutral and prudential status which is the only right position for a mission board of the Disciples of Christ to occupy. Later on, it was more than hinted, the matter will be quietly taken up by the board, and the yoke of ecclesiastical imposition removed from the neck of the missionaries. This propaganda saturated the entire convention. Except for the large number of local visitors from within a radius of one hundred miles, who crowded into the tabernacle on the day of the voting—and of course, voted—the entire convention made up its mind on the issue with this counsel of hush in its ears, and the assurance that it would all come out right in the end. It was generally understood throughout the convention that the author of the resolution who last January resisted every persuasion to modify it, was himself dissatisfied with it and intended when things had quieted down to take initiative looking toward its modification or abrogation. It is not difficult to understand how subtly such influences would work to undermine the morale of the opponents of the creedal pronouncement and persuade them to an attitude of parliamentary acquiescence.

This breakdown of the opposition's morale was revealed in the first and only caucus which it undertook to hold. The large gathering, informally assembled, was unable to find an open road which seemed not to lead to embarrassment. Its action was inhibited by a multiplicity of proposed alternatives, none of which was without serious demerit. When at last the debate was in full swing on the floor of the house, the most conspicuous leader of the opposition, Dr. E. L. Powell of Louisville, spoke in favor of approving the resolution. He derived his willingness to approve not from the resolution itself, which he abhorred, but from its interpretation in the Higdon correspondence. The effect of this speech and the general unlikemindedness of the opposition as respects mode of procedure, left the field to those who publicly declared that the resolution was no violation of Disciples principles while they privately

passed the assurance around that it surely would not stand as it is.

The Higdon interpretation which was attached to the resolution as voted upon by the convention (see page 1140 of this issue), constituted, together with a parliamentary decision, the two most palpable explanations of the overwhelming vote. The Higdon interpretation involves so important a principle of morality that it is our purpose to consider it at a later time in another connection. The pivot upon which the whole day's event turned, however, was an unconscionable restriction of parliamentary procedure. According to the constitution, the convention has no alternatives save to approve, disapprove or recommit a recommendation sent to it from the recommendations committee. When Rev. Roger T. Nooe of Frankfort, Ky., moved to recommit with the suggestion that the board of managers' resolution be amended by substituting another resolution, he was declared out of order. Where the authority for this decision is found nobody, not even the gracious president of the convention himself, seemed to know, though precedents exist in the records of the convention for entertaining such a motion. Mr. Nooe's substitute resolution was as follows:

Whereas, it has always been the position of the Disciples of Christ in respect to Christian faith and practice that any statement exceeding the New Testament is too much, any statement short of the New Testament is too little, and any statement the same as the new Testament is superfluous,

Therefore, we announce that the United Christian Missionary Society is doing its work everywhere on the principle of the all-sufficiency of the New Testament without official interpretation by the board of managers or any other organized body among us.

A Disciples convention never would have voted against this resolution! Had the Winona assembly been allowed fairly to come face to face with its own genius as embodied in Mr. Nooe's resolution, it would have chosen it instantly in preference to the formula of apostasy to which parliamentary procedure restricted its consideration.

Go to, now, we will tear out the old Bridge, and fill in the Flume with Gravel, and wall it in with Stones.

And this Closed one chapter in the Cranberry industry of our great nation.

Now the men who worked for me pulled away a Plank. And the Frog was in Terror. For he said, The Roof of mine House is broken up, and the Sky is about to fall in upon me.

And they tore off another Plank, and the Frog was in More Terror. And the Sun looked in, and there was nothing hid from the heat thereof. And they tore off some more Plank.

Then began they to shovel in the Gravel; for they said, Behold, we have torn away the supports, and the Water presseth hard against the Planks at the end; and if it once shall get started through here, we shall not be able to stop it; therefore must we shovel hard. And they cast Gravel in on the right side, and the Frog jumped to the left side. And they cast Gravel in on the left side, and he jumped back to the right side. And they cast more Gravel in on the right side, and he tried to climb up the Planks at the end toward the Lake. And his eyes bulged out, and his heart beat so hard that his sides shook.

And I spake unto the men, saying, Stop, and let one of you climb down and cause that Frog to jump out toward the Brook; for what profit shall it be to us to hurt one of God's creatures?

And when the man jumped down, then was the Frog more terrified than ever; and he jumped several ways at once. But in spite of himself he jumped out into the Brook, and there he was safe.

Now the men shoveled in many loads of Gravel and filled up that House that had been the Frog's. But he found another House in the Brook, where he could sit on a Nice Slippery Stone, with water up to his Neck. And he said Honk, Honk, Honk, which is Frog language, and meaneth, This is a good old world.

And I thought of the many and startling changes that come in this world to Frogs and Philosophers, and I resolved to be as brave as the Frog.

The Frog Under the Bridge

A Parable of Safed the Sage

ONCE upon a time there was a Frog, who lived in a Nice, Dark, Damp House at the end of a Brook where it came forth from the Lake. For there had been a place where they raised Cranberries, and they led the water forth in its season and flooded the Cranberry Meadow. But that was in the days of yore, for the Cranberry Meadow hath no more Cranberries. And the Frog had a Nice, Dark, Damp House, under a Bridge, with the Lake at one end and the Little Brook at the other, and on the sides were planks.

And I came unto this place in the Good Old Summer Time, and I beheld and said, That little Brook is All to the Good, for a Spring feedeth it, and the water floweth; but the Dam is old, and the Planks are Decayed, and the place Leaketh, and maketh Pools where mosquitos may breed.

BY THOMAS CURTIS CLARK

In an Age of Science

THE little world of olden days is gone,
A thousand universes come to light;
The eyes of science penetrate the night
And bring good tidings of eternal dawn:
There is no night, they find, there is no death,
But life begetting ever fuller life;
They look still deeper, and amid the strife
They note pervading harmony. The breath
Of morning sweeps the wastes of earth,
And we who talked of age become as gods.
Scanning the spheres, discoursing of the birth
Of countless suns. No longer human clods,
We stand alert and speak direct to Him,
Who hides no more behind dumb seraphim.

The Spirit of Christ

By Charles E. Jefferson

"If a man have not the spirit of Christ he is none of his." So said the first great interpreter of the Christian religion. The statement is straightforward, emphatic, and beautifully clear. Only seventeen words, and all but one of them monosyllables. One does not need a dictionary to read them. A child of six can take them in. It is a sentence without mist or fog. It has in it the note of finality. It is positive, dogmatic, solid as an axiom. It is in the style of Euclid. Paul is not setting forth a thesis for discussion. There are some things not open for debate. A few questions are closed. We say there are two sides to everything, but there are not two sides to this. You cannot say that if a man have not the spirit of Christ it makes no difference. Everybody sees that if a man have not the spirit of Christ he is none of his. There are axioms in religion as in mathematics. This is one of them. Like all axioms this one is a basal truth, and therefore a truth to start with. In working out intricate problems we must begin with fundamental principles. The only way to illumine a confused situation is to flash on it the light of an elemental truth. Unless we begin with facts which are incontrovertible we cannot prosper in our efforts to solve the problems of life.

To begin with forms is a constant temptation. It is the surface things which catch the eye and arrest the mind. It is easier to deal with measures than with truths, to frame programs than to mould dispositions, to devise machinery than to create a new heart. Measures and programs and machinery are indispensable. Without them we cannot go on. They deserve not a little of our time and our thoughts. But our machinery and schedules and policies are all the time disappointing us because we have neglected the things which lie deeper. We get into morasses because we start at the wrong point. The house falls because we do not go down to the rock. In this cathedral dedicated to God, in whom we live, and move and have our being, to Jesus Christ, his only Son, our Lord, and to the Holy Ghost, our advocate and guide, it is fitting that before we enter on the work that lies before us, we should think together of some things which are fundamental and all controlling.

BEGINNINGS

"If a man have not the spirit of Christ he is none of his." Too often we begin and end with the words of Jesus. His words are wonderful. They lie before us in the New Testament. They are often on our lips. It is easy to repeat them and conjure with them. Does the church possess the words of Jesus? Yes. Does the church possess the spirit of Christ? That is an embarrassing question. But if the church have not the spirit of Christ it is none of his. No matter how diligent it is in repeating his words—"Many will say to me Lord, Lord."

Preached in the cathedral at Copenhagen on Sunday, August 6, as the conference sermon of the World Alliance for Promoting International Friendship through the Churches.

Sometimes we do not begin with Christ at all, we begin with the church, its forms of worship, its sacraments, its orders, its government, its creedal statements, its traditions. But the first great Christian preacher did not begin in his thinking with the church, he began always with Christ. To him Christ is all. If we have the spirit of Christ, we have everything. If we have not his spirit we have nothing. That was Paul's conviction. See what this means. A man may be baptized with water, but if he is not baptized into the spirit of Christ he is none of his. A man may come to the sacrament of the Lord's supper all through his life, but if he have not the spirit of Christ he has no part with him. A man may repeat the most orthodox of the creeds, but if he have not the spirit of Christ, he is not a believer. Paul had a genius for seeing through shams. He always cut to the core, he grasped the essence, he made his way into the marrow. He did not allow his eye to wander from the main point. He saw that if a man have not the spirit of Christ he is none of his. This is not a dictum to be recited or quibbled over, but a truth to be pondered over and accepted, and built on. Let us reckon with it today.

PAUL ON THE SPIRIT OF CHRIST

"If a man have not the spirit of Christ he is none of his." Paul liked to say this. He says it now in one way and now in another. Like all great preachers he varies his language in order that the truth may have a better chance to capture the mind. To the Romans he says it in prose. To the Corinthians he says it in poetry. To the man on the Tiber he is as curt and matter of fact and peremptory as Pontius Pilate with his "What is written is written." To the Greeks he is as picturesque and opulent as Pilate. "Though I speak with the tongues of men and of angels and have not love—in other words if I have not the spirit of Christ I am nothing but noise—I am not creating music that can be caught up and woven into the everlasting harmonies. The Corinthians like certain moderns put primary emphasis upon rhetoric and knowledge. Paul asserts, "Though I know all the mysteries and all knowledge and have not the spirit of Christ I am nothing." There were some in Corinth as there are some now who talked much about faith. They had caught up the word of Jesus and were making a fetish of it. Paul declares, "Though I have all faith so that I could remove mountains, and have not the spirit of Christ I am nothing." There were Corinthians who made good works the be-all and end-all of religion, and their descendants have gone abroad through all the earth. Their religion consisted in feeding poor people. Paul proclaims, "Though I bestow all my goods to feed the poor and have not the spirit of Christ it profits me nothing." Philanthropy is not religion. It is possible to scatter large benefactions and have a heart at enmity with God. Even martyrdom does not always possess ethical value. Men can become martyrs through superstition or fanaticism, or through sheer stubbornness, and Paul lays

it down "though I give my body to be burned, and have not the spirit of Christ it does not help me at all."

Here is a truth which the apostle is determined to drive home. Everything, so he thinks, depends on this being understood. The future of the church and of religion and of civilization itself all hangs on this. If men fail to see that being a Christian means possessing the spirit of Christ then all the future course of the world's life will be bound in shallows and miseries.

SPIRIT OF CHRIST

What is the spirit of Christ? Fortunately we are not left in the dark. There is much twilight in the New Testament but not at this point. Many things which we want to know about Jesus the New Testament refuses to disclose. One thing it makes gloriously luminous—the spirit of Christ. His soul stands out before us radiant, full statured, clear cut as a star. We are uncertain sometimes as to his works, we are never in doubt concerning the sort of man he was. We are always absolutely sure of his attitude, his disposition, his spirit. First of all he was brotherly. His spirit was warmly fraternal. His heart was big and friendly. He was a brother to everybody. The crowd at once saw that. His brotherliness was amazing, unprecedented, even scandalous. He carried it too far, so thought the scribes. He shocked the prudent by being too brotherly. He was the friend of publicans and sinners. That was the first indictment brought in against him. To Jesus brotherliness is of the essence of true religion. Fellowship is cordial and indispensable. In religion worship does not come first, brotherliness comes first. It is far easier to worship than to be brotherly. "If thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way—first be reconciled to thy brother and then come and offer thy gift." This is what he was always saying. His disciples could never forget it. One of them, when he was an old man, wrote "He that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?" Brotherliness expresses itself in intercourse, communion, cooperation. The Christian who is zealous in worship and indifferent to fellowship does not know the abc of Christianity. What foolery to make a great to-do about forms of worship and crucify the spirit of brotherliness. Church bigots and snobs, ecclesiastical autocrats and churls have no part with Christ. Paul is right—"If a man have not the spirit of Christ he is none of his." Brotherliness is the first note of a genuine Christian church.

Brotherliness leads to service. Christ was a servant. No one questions that. He so glorified the word servant that his disciples could think of no higher title for themselves than "servants." "He went about doing good." That was Peter's description of Jesus' life when he held Jesus up before the Romans in the house of Cornelius in Cæsarea. Jesus loved to think of himself as a servant. "The Son of Man came not to be ministered unto but to minister." "If any man will be great let him become the servant of all." The man who rises highest is the man who

serves most. At the end of his life Jesus, standing with a basin of water in one hand and a towel in the other, said, "I have given you an example." The disciple who wrote the fourth gospel has nothing to say about the sacrament of the bread and wine; he fixes attention upon the sacrament of the basin and towel. The spirit of Christ is, then, the spirit of service. A Christian man is always helpful. If he have not this spirit of helpfulness he does not belong to Christ. If a church is not a servant of the town, of the world, it is none of his. What matters it what you label it?

Brotherly service finds its climax in sacrifice. The spirit of Jesus is the spirit of sacrifice. Does anyone doubt it? The fundamental principle of Christianity is self-denial. When Paul urges men to have the mind that was in Christ, he portrays the self-surrender of the man Jesus, obedient unto death, even the death of the cross. Jesus was always laying down his life for others. "If any man will come after me, let him take up his cross every day." The church is right in making the cross the symbol of the Christian faith.

BROTHERLY SERVICE

Here then we stand in the presence of the soul of Jesus. He is brotherly, helpful, self-denying. His spirit is the spirit of fraternity, service and loving sacrifice. If a man have not this same spirit he is none of his. If a church is not baptised into this same spirit it does not belong to him. If you roll brotherliness, service, and sacrifice into one word, you have love. The spirit of Jesus is the spirit of love. "God is love," and Jesus is the express image of his Father, and is therefore love. The Holy Spirit is the spirit of the Father and also of the Son, and therefore the Holy Spirit is the spirit of love. The kingdom of God is the sway of love. If the world is full of suspicion, and fear, and ill will, the kingdom of God has not come. If the church abounds in unbrotherliness and selfishness and dissension the kingdom of God has not come. All Christians are expected to pray constantly that the sway of love may come. It must come first of all to those who offer the prayer. The sway of love must be first in the church. If it is not there it is not likely to be anywhere. It cannot be there until Christians repent and are born from above. Christ is inexorable on this point. "A new commandment I give unto you that ye love one another as I have loved you." Men are always willing to love up to a certain point and after a conventional standard. We become real Christians only in loving our fellow Christians as Christ has loved us. This is his type of love which will save the church and the world. No lower grade of love will meet the situation. The publicans' style or the Gentiles' type are not sufficient. There must be the generous, forgiving, overflowing, reckless love of Christ. We must forgive our enemies, and do good to them that despitefully use us. It is this Christlike type of love in Christian men which is to convince the world that Jesus is from heaven. Such love is the only badge of discipleship, the only satisfactory proof of loyalty. It is the only orthodoxy recognized in heaven. "By this shall all men know that ye are my disciples if ye

have love one for another." A loveless church is not a Christian church. A church which does not serve humanity does not belong to Christ. A divided church is a stumbling block and scandal. A church made up of groups of men who are unbrotherly, and who hold aloof from mutual service and who refuse to cooperate in loving sacrifice for the attainment of common ends is a church which is a disappointment to the heart of Christ. (The nations will never be won by the observance of sacraments. The world can only be won by the massed cohorts of Christians who love one another as Christ has loved them.) If the church have not the spirit of Christ it is none of his. Until that axiomatic truth is faced, and accepted, and incarnated, we must remain outside the city whose gates are pearl.

"If a man have not the spirit of Christ he is none of his." Let us put a fresh emphasis on that. If he does not have the mind of Christ he is contributing nothing to that public opinion which will some day control the world. If he does not have the heart of Christ he does not count in the sum total of redemptive forces.

If the church has not the spirit of Christ it is none of his. Let us stress that. Jesus of Nazareth walked boldly across national, racial and social lines, and he said "Follow me." Let us follow him. It is the duty of the church to walk unafraid across national frontiers. It is ordained to carry across national boundaries, considerateness and helpfulness, and forgiveness and sacrifice. It should do this audaciously. Men must learn to clasp hands across racial chasms. The church must train them to do it. Men's hearts must touch one another through the barriers of nationality and race and tradition and prejudice. The intertwining of human sympathies and affections, to this mighty work the church is called. If the church have not the spirit of Christ it is none of his.

DIPLOMACY

If a nation have not the spirit of Church it is none of his. Let us say that with authority, and let us say it often. Diplomacy must be baptised into the spirit of Christ. This must be insisted on. The diplomat must obey the law of Christ. He must be brotherly. His ambition must be to help, and he must do his work within sight of the principle of sacrifice. The nailed fist must go—only the pierced hands can lift the world to new levels. Love is the mightiest force in the universe. Let us believe it and act upon it. Scientists are not ashamed of the law of gravitation. It is inexorable, unchangeable, and those who ignore it perish. Let us not apologize for the law of love. It also is unalterable, inflexible, and those who violate it are ground to powder. The world is in its present deplorable condition solely because of the long continued and outrageous trampling upon the law of love.

If a government have not the spirit of Christ it is none of his. If it lack his spirit it is doomed. Its wealth will not save it, nor its learning, nor its genius, nor its military power. If a nation have not the spirit of Christ it must go down. Let us press this upon the mind and conscience of the world. Let us put it in the forefront of all our teaching. Got has made of one flesh every nation of men

to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitations. Corporate life is ordained of God, and ruled by him. National development is held in the grip of unchanging and irresistible law. God is love, and rulers and statesmen lead nations to the abyss if they refuse to obey the law of love. Nations, like individuals, live and move and have their being in God (namely in love). No nation lives to itself. Every nation is vitally related to every other nation, and all nations are bound up in the life of the Lord of love. A nation which refuses to do justly and love mercy and walk humbly with its neighbors in the path of brotherly service and goodwill is sooner or later dashed to pieces like a potter's vessel. Those who doubt this should read history.

INTERNATIONAL REALM

It is in the international realm that the church must, through the coming centuries, perform its most zealous and arduous labor. The world is sick and the church must heal it. The world is torn by evil spirits, suspicion and fear, and greed, and injustice, and hate, and revenge, and all these must be cast out. The church is commissioned to cast out demons. War is a demon. War must go. We must have a warless world if we are to have any world at all. Let us demand in the name of Christ that preparations for war throughout shall cease. Preparing for war leads to war. We can never have peace so long as nations prepare for war. Let us insist that target practice shall come to an end. Let us denounce it as blasphemy against God, a conscienceless trampling on our word to the young men who went out to die in the great war, heartened by our promise that that would be the last war. Let us cry out unitedly against the building of battleships, those breeders of fear, and against the construction of bomb-dropping aeroplanes, those fomentors of hate, and against the creation of all those instruments of death whose very existence arouses suspicion and poisons the springs of international goodwill.

God calls all men to repent. To repent is not to cry or to feel bad. We have cried enough. To repent is to change one's mind. God commands us to change our ways of thinking. We think like men, and the world can never become better or happier until we think like God. We think like God only when we think like Christ. When we think like Christ we think in terms of justice and mercy, of tenderness and forgiveness and goodwill. When we think like Christ we believe in men. We trust them, we suffer long and still are kind. We are patient with them, and we forgive them when they do us wrong. We claim them as our brothers.

THE PRESENT NEED

To bring the separated races together and to train alienated nations to love one another—this is our heavenly Father's business and we must be about it. There are many obstacles. We must travel the way of the cross. The adversaries are not few. We must go by way of Golgotha. The discouragements and disappointments and de-

feats and delays make the heart sick—this is the cup which our Father has given us to drink. Shall we not drink it? If God is for us who is against us? "He that spared not his own son, but delivered him up for us all, how shall he

not also with him freely give us all things." "If ye being evil know how to give good gifts unto your children, how much more shall your Father who is in heaven give the Holy Spirit to them that ask him."

"And When Even Was Come"

A Story of India

By Oscar MacMillan Buck

"And when even was come they brought unto him many possessed with demons, and he cast out the spirits with a word, and healed all that were sick." Matthew 8:16.

I HEARD the story from Solomon Titus, the *pricher-in-charge** of the Khairnagar *Sarkit*** and I record it as I heard it:

"The day, Sahib, had been one to break one's heart—the old story of neglected Christians. I had not been there for three years and no Christian *munshi* for five months. If in the Holy Land of *Yishu* (Jesus) an enemy could sow a crop of tares in a single night, pray tell me what are the sowing of many enemies in this unholy land through a hundred and fifty successive nights, when there is none to watch and to prevent? Do you wonder the little blades of Christian thought and character are smothered ere they sprout? The soil is fertile, as you know, Sahib, if it is irrigated and tended—but Hindustan knows no Christian harvests from mere scattering of seed. So it was in this village.

"I went to the home of the *chaudri* in the Chamar *muhulla*—he was the leader of the little Christian group. He was the 'elder,' responsible for gathering the group together for the evening worship and for their conduct. But the gatherings had long since ceased, and conduct ran in the old channels. The *chaudri* was in the fields and I sought him there. He salaamed low enough but shame-facedly. I asked for the gathering together of the Christians, and he began to make excuse—a wedding was on and many could not come, others were busy with fields and oxen. Was it not so in the Teacher's day? Surely the Holy Land and Hindustan are not so far apart.

"I returned alone to the village, and an old woman sitting by a cattle-stall, tending her naked grandchildren, told me the rest: of the return of idolatry and magic, of the power of the *Bhagat*, the magician-priest, and his exactions, of the regrowing of the sacred locks of hair, of the return to the *biradari*,† and of innumerable quarrels and contentions. Surely a fair harvest of tares—ripe for the sickle and for the burning!

"In sickness of heart I passed into the large mango-grove at the edge of the village. The mangoes were in white bloom. My little leather bag with strap and buckle, that held my *Injil*‡ and my hymn-book, my *Dharutula*

and my scripture portions, I laid high up in the branches while I sat low on the ground in discouragement and defeat. I laid my head on my arm and closed my eyes. Did not the Teacher himself say that tares were to be left to the angels of heaven and not to be pulled out by men? Who was I to undertake the angels' task? When men made excuse of wife and oxen and field, and refused the supper, did not the Teacher himself forbid all further coaxing, and point instead to other folk, to a fresh beginning? The highways and hedges of Hindustan were far from being exhausted. Did not the Teacher himself allow for large loss of seed by path and thorns and rocky soil? Not every group of Christian Chamars could be saved; did not the Teacher himself lose one out of his twelve, and was not another chosen to fill his place? What were Chamars worth any way?

"All this, Sahib, passed from my mind to my heart—all the while that the sun was sinking from high in the sky to its setting. For hours the mind had rushed healing to the heart—but somehow it did not heal, true as it was. The healing lay up in the branches among the mango blossoms—in the leather bag—and in *du'a*.* A mixture of the *Injil* and *du'a* is the heart's best medicine. When the sun shot its rays almost level through the mango grove I thought of the medicine I needed and wondered I had not taken it. In that last quarter hour of the evening I prepared the mixture. It was that passage in *Mati* of the evening hour and sick and possessed and healing. You know it, Sahib. I thought of myself as the sick one and reached out my hand for the Teacher's touch, for I felt his presence in the mango grove. Now that even had come, I would have the Teacher cast forth the demons of Doubt and Discouragement that had possessed me. So I lifted my face in the sunset and waited for the 'word.'

"Ere I was satisfied, ere I had heard the word for which I waited—perhaps he had already spoken it, Sahib, even while I was lifting my face and hands—the silence of the mango grove was disturbed by approaching footsteps. I lowered my hands and looked: at a man and woman and two girls, Chamars from the village. The man was elderly, with heavy gray moustache, the woman was veiled so I could not see her face, and the girls were well-grown, of marriageable age, as marriage goes among Chamars. I waited for them to pass on but they came to where I was

* Preacher-in-charge. **Circuit.

† Brotherhood, caste. ‡ New Testament.

*Prayer.

sitting, sat before me, and laid their faces in the dust in greeting and in reverence. The man shuffled forward on his haunches, still sitting, to touch my dusty shoes with his fingers and carry my dust to his forehead. I spoke kindly, and asked him who he was and what he wanted:

"He had difficulty in starting, needing to be prompted by his wife, till fear had vanished from his heart. Then his tongue caught fire and burned with his story. Out of his mouth they came—there in the evening hour with the sun just setting—all his demons, his infirmities, and his diseases. He laid them all at my feet, then lifted his eyes, and reached out his hands to me—yearning and begging for the healing. Galilee had suddenly become a mangrove of Hindustan. The prophet of Nazareth now wore coat, pajama, and faded turban, and carried a leather bag with strap and buckle.

"'Great King,' he began, his hand still holding my dust to his forehead, 'the scorching winds of misfortune blow continually upon me and my affairs. I am withered away in soul and body, and my family perish with me. Your hands laid the curse upon me, and I would have your hands remove it from my head.'

"He put his head in the dust of the ground, and clasped my feet with both his hands:

"'Great King, undo the curse—unsay the words—release me and let me go! What have I to do with you and with your teaching?'

"I slipped off my shoes, and folded my feet beneath me, and spoke to him kindly:

"'Meean, I have laid no curse upon your head or house. Like our great *Guru** we go about doing good not evil.'

"The man groaned: 'In water you laid it, Great King.' 'In water?'

"'In water with your hand, with the shearing of the *chattiya*-lock, and with strange words, beyond our comprehension—words of great power to do evil.'

"At last I understood—

"'I gave you *baptisma*, did I, *meean*?'

"'You, Great King, cursed me with water and with magic—with names too heavy for my head to carry. They cracked the skull, and through the openings, ill-luck has entered. We are but villagers, Great King—one name was heavy enough for our feeble wits, yet you named three upon me, as though we were *pandits*. Three upon me, and three on the woman, and three on each child. Great King, you did not fit the load according to the strength of each—a half a name for the woman, and less than that for each child. But you desired to ruin us—and we are ruined. Now with the counter *mantra*,** which who should know but you, lift their weight from us!'

"His face was drawn with his beseeching, he opened a little draw-string purse, and laid two silver rupees upon my knee:

"'For the undoing,' he whispered and folded his hands in supplication. The wife came forward with the girls, and the three in turn touched the dust before me and joined in the folding of hands. Even so, Sahib, in Galilee, at the evening hour, they sat before the Teacher. How could he have aught but compassion on such pleading?

"In compassion I also spoke: 'Meean, I will unloose you, if you will have it so, but ere I unname the names of power and lay them back in this book from which they came, tell me of the misfortunes and the ill-luck which dwell with you as members of your household. Are they small or great, are they young or old—I would look on their faces. I have no doubt I can curse them with a cursing greater than their strength—for this book has many *mantras* against Sin and Evil and Sorrow. The great *gurus* of our faith have ever driven them out of men's hearts and homes, as you drive the goats from your courtyard to the fields when the morning comes.' With this I handled the book fondlingly before him.

"'No doubt it is a book of power,' the old man answered. 'No doubt it herds blessings and curses, as this *laundiya** herds goats and sheep, this way and that. But into my courtyard it had herded curses, in such numbers that we are pressed against the wall—and still they come driven from behind by the fearful magic of your book. There is not a blessing among them all—not one. Great King, we can neither cook nor sleep nor smoke our tobacco in quietness, as we used to do before your coming—so trampled are our lives by sorrows.'

"'Name them before me,' I demanded.

"The old man hesitated no longer:

"It was after the *baptisma*—the day that followed—that I completed the arrangements for my daughters' weddings. I was in need of help, and daughters can be made a source of profit. When *Ishwar* refuses sons and gives but daughters, then the father's shrewdness must make up the loss. So I drove a bargain with the girls—that meant wealth to me. I betrothed them to Shankara Lal, for a share in his land and oxen and standing grain, and gave thanks that the gods of the Christians prospered their worshippers. I named the name of *Yishu* frequently over the bargain and took great comfort in both—in name and bargain.'

"I stopped him: 'Meean, the two daughters to one man?'

"'Assuredly,' he answered, 'that was the bargain. They brought more that way than by division of them.'

"'Yes' (it was the mother behind her veil), 'by this arrangement the younger brought more than the older, and she is not so beautiful. They are small and he wanted the pair.'

"'And Shankara Lal is a Hindu?'

"'Yes, Great King.'

"'And you, being Christians, betrothed them to a Hindu?'

"'Assuredly,' he answered. 'Girls must be married, and no Christian offered as much.'

"'Go on. I see evil spirits that need casting out.'

"'I have not come to them as yet,' he answered. 'The evils followed the bargain. With the bargain all were pleased—even the girls, who rejoiced that they were to be kept together. All went well till the wedding—on which I spent overmuch, expecting the *dal* and *bajra* fields to reimburse me.'

*Teacher. **Incantation.

*Girl.

"A Hindu wedding," I asked.

"How should we know any other?" he answered. "Do not Christians marry with drums and loud songs—"

"Of lewdness," I interjected hastily.

"Yes, and processions and dressings and undressings and offerings—"

"To idols?" I asked.

"Yes, and to *Yishu*—we offered him a goat to prosper the union."

"Unions, you mean—"

"Yes, and feasts at my house and feasts at Shankara Lal's, and eating and drinking—"

"Till you were drunk?" I added.

"Yes, and exchange of gifts and laughter and revelry—"

"And demons," I added again.

"No, Great King. The demons entered when I asked Shankara Lal to carry out the terms of the bargain. He had the girls—I would have the land and oxen and grain. But he refused—"

"He laid his hands heavily on his head, as though to keep it from bursting with the pressure of sorrow.

"Why?" I asked.

"Because I had become Christian and the *biradar* the caste, would not stand by me any longer. What power had I alone—with this woman—to fight Shankara Lal and all his connections? We were as weak as these *laundiyas* in his hands. Like *laundiyas* we could only weep and fold our hands and beg him to be merciful—while he laughed at us. We were like turtle-doves in the *sheesham* trees, mourning to soften the heart of the hawk who has carried off their young and ruined their nest with his rough clawing."

"So we turned to the idols and to *Yishu* and planned revenge. The threefold name had ruined me; now the threefold name must restore me. So I remained faithfully Christian, though my wife grumbled. I had reasons to think I could weave a garment of revenge that would sit uncomfortably on Shankara Lal's shoulders. Patiently I bided my time—praying much to *Yishu* for good fortune. He gave me to see clearly the pattern of the revenge, and it was not beyond the strength or skill of my fingers. It was in this way, Great King: When making the bargain for the betrothal in Shankara Lal's house my eager eyes had detected the signs of digging. As you know, Great King, there can only be one reason for digging a *leepoed* floor. With a single glance I took in its location with respect to the back outer wall, and then looked at it no more. Shankara Lal must not suspect that I suspected. I would keep the secret hidden and warm in my heart. Some day by brooding on it it might hatch into life. Who knows? Is it not good to keep one's nostrils cleaned out for the faintest smell of wealth? As we say in our village: A good nose and sharp eyes will wear bright turbans."

"So I went home ere I should forget and sketched it roughly on the bottom of a broken water-*gurra* that held our spices. Here was the outer wall—I calculated four footsteps and five fingers along it would bring me opposite the spot. So I drew four feet and five fingers on the pots—herd and added a cross, which was the sign or *mantra* of

Yishu, to bring me good success. It did and I was warm in praise of *Yishu* in our village. I had practiced it night after night when the girls slept—so I should not forget the four and five. In the darkness behind my own house I stepped it off and falling on my knees pretended to dig with my fingers. Over and over I did it. It was the weaving of the pattern of the garment of revenge. It was a gaudy pattern, Great King, and the whole was much to my liking."

I smiled sadly at him, but he went on: "Shankara Lal put on the garment when he returned from the river-*mela*, where he had gone to bathe. He found that somebody had dug with a stolen *phaura* under his mud wall and into his hidden treasure—his seven bags of silver coins were gone. He broke his ankle, too, as he stepped unwittingly into the deep hole in the dusk of his return. For weeks he lay on his back wearing the garment the Christian had made for him, and was much disheartened.

"And you," I asked.

"They searched our hut—tore down the thatch, dug up the floor, but forgot to look in a certain hole of the water-rats along the distant river. We were very happy, Great King, and were willing the girls should now live with Shankara Lal."

"Then came the calamity—the old man's features changed, a look of horror and terror came over them—and the cause we know. In our joy and gratitude we had praised two of the three great names you had put upon our heads at the *baptisma*—the Father and the Son. The third we had forgotten; no man among us could remember what the third name was. Great King, why do you put three names upon us villagers ere we can count to three with any ease?"

"You seem to handle four and five without great difficulty.

"He did not notice my interruption: "We remembered that in our village we have fathers and sons—but as for the third we have no such among us. And the third name was neglected, and his heart became black toward us and he would be revenged upon us. So he let Shankara Lal have his way and persuaded the other two, whom we had praised and to whom we had offered even of the silver in the bags, to withdraw their protection from us."

"How do you know, *Meean*, it was so?" I asked. "Did you hear the third speak thus to the others?"

"No, Great King. How can a mere villager hear the voices of God? But how else could it have fallen out as it did? So would it have happened among us—so must it have happened among them." He pointed upward. Even thus, Sahib, do villagers interpret the Godhead by themselves. Then the old man went on:

"Shankara Lal did what we most feared to have him do. His twisted ankle, when it grew well, passed the twist on to his mind. He hired a *Bhagat*, a witch-doctor, to curse me and my family and so find the treasure. The man was brought from distant Brindaban, was black as night, and knew curses from the Hindu *Shastras* as many as the leaves on this mango-tree above us. He came to us at the evening hour, when the woman was grinding the

wheat and the girls were making the flour into *chappati*-cakes, and I was sitting smoking. I had one of the silver coins in my turban, which gave him a power over me—for he has laid all the coins under a spell. He stepped into our courtyard without any words and began to dance, throwing his arms and his head, and muttering spells continuously. The millstones ceased, the bread burned in the fire, and the *chilan*-pipe fell from my hands—while we sat spellbound, like goats tied for the slaughter, whose eyes stare fixedly and whose hearts beat furiously. There was no other motion in us but that of eye and heart—for by his charms he had sucked our strength to himself. His motions increased as ours went out. He frothed at the mouth and tumbled in great somersaults over the courtyard, muttering all the while. Then from his beard he plucked long hairs (his beard was very thin, Great King, for he had been a *Bhagat* for some time) and laid one on each of us. That made us forget the name of every spirit or god that we had ever known or heard of—we could call on none to help us. We were at his mercy and he began to fill our hut and courtyard with his devils. There he stood with arms swinging in great circles, calling his spirits by name and bidding them enter. Then as the *cheel*, the hawk, suddenly stops and falls, so his arms would stop their circling and point at us. Again and again he drove his devils at us till we saw them and fell writhing on the ground. By their aid he drove my wife into a raging fever and in her fever the demons drove her before them and tortured her till she raved and raged and began to tell all she knew. When she spoke of silver and water-rats I partially recovered and tottering toward her sat on her mouth, but she hurled me off as though I were her newborn babe laid in her arms and not a man, her husband."

"He burst out weeping, and the words came brokenly: 'And the *Bhagat* . . . muttered on . . . and the woman . . . screamed . . . as in travail . . . she was bringing our secret to the birth . . . and Shankara Lal . . . standing in the doorway . . . listened . . .'

"The old man was on his face before me, shaken with his sobbing. Remembering the touch of *Yishu* at the evening hour, I laid my hand upon him, the untouchable, and he grew quiet. Silence reigned for some moments in the mango-grove—ere he sat up and spoke again.

"They found the silver, Great King. They took it. They took all our cooking vessels of brass, leaving us only the clay; they took all our clothes, but these few we wear; they took our hemp-cots and our mill-stones, our goat, our sickles, and ropes—all, all, all. They threaten me with court and jail if I open my mouth or plan any recovery. And now they demand the girls, the marriage being performed and the contract unbreakable, leaving us nothing but our old age and wretchedness. *Hae! Hae!* Free us, Great King, free us from the curse of Christian and of *Bhagat*. Loose us and let us go!"

"He folded his hands again and laid his forehead on my naked feet, while his tears washed off their dust in little trickling streams.

"It was now the twilight hour. The time had come to speak the word of power. It was in me and I would speak it. I rose to my feet and held the book open:

"Meean, listen, I will speak. I have the word of healing. You have but forgotten the third name, not spoken against it, therefore your sin is pardoned. So says the book. The demons that possess you have come not from the *Bhagat*, but from your own heart. His words got no further than the froth of his mouth. The demons that torment you—house and body—you have yourselves called forth out of yourselves, and they are terrible to look upon. As the silver with the water-rats, you have laid the holy names among foul thoughts and deeds. What place in the treasure-pits of his heart has the Christian for such evils as revenge and robbery and lying and selling of girls? They have turned to demons and eaten you up. Stand while I drive them forth!"

"The four stood trembling. Suddenly the old man spoke: 'See that you drive the woman not into madness again. Incantations sit heavy upon her.'

"She shall be healed, I assured him.

"'It is well,' he answered, 'but speak softly, Great King, according to our hearing.'

"Softly I spoke in the mango-grove, and besides the five of us only the stars and the mango-blossoms heard. What we heard was the Teacher repeating in Hindustan the word he spoke so well in Galilee. And, Sahib, strange to say, he spoke with no less power."

Solomon Titus stopped, as though not to go on.

"What was the word?" I asked.

"Need you ask, Sahib, you who know it well? Is it not threefold, even as the name—does it not have to do with Trust, and Love, and Truth? By writing it again and again on the broken potsherds of their village-lives and by constant repetition of it in their darkness, the old man and his family at length dug under the enmity of Shankara Lal and reached his inmost heart. Their hut somehow became the center of the village." He rose to go, then added with a smile:

"The last time I was in the village, Sahib, the old man brought me out to the highroad to see me on my way, and taking the book into his hands, and laying his forehead on its binding, he declared:

"'Great King, verily the words of this book are made for song and dance and feasting!'"

The Denominations: Tragedy or Comedy?

By John R. Scotford

A GROUP of ministers were eating breakfast together at the summer conference of Union Seminary. Some one mentioned that nineteen denominations were represented in the gathering.

"What a tragedy!" exclaimed one of the older men—evidently a stranger in that particular environment.

"No, what a joke!" replied a younger man who had had his training on Morningside Heights.

Here we may see two current attitudes towards denominationalism, and two different approaches to the problem of church unity.

Denominational divisions are a tragedy to many. Espe-

cially is this true of the older men, trained in the stricter denominationalism of the past, who have known many a bitter sectarian wrangle. The "elder statesmen" of the church are suspicious of one another. They mistake denominationalism distinctions for bulwarks of the kingdom. Greatly do they exaggerate the amount of real conviction behind these distinctions. The minister who goes from one denomination to another is regarded as an unstable sort of a fellow with no real convictions, and the man who has served in three denominations is a hopeless turn-coat. Now these men believe in church union. They know far more than the younger men about the evils of the present system. They sincerely desire a better day. But between their theological standpatriotism on the one hand, and their mutual suspicions on the other, the only clear path they can see for church union is for the other folks to come with them. But they can discern no signs that a stiff-necked and rebellious generation will ever do this, and so they regard the whole situation as a tragedy. They moan over the evils of our divisions and let it go at that. In fact, some of them seem to enjoy being tragic about our multiplied sects.

OFFICIAL ENDEAVORS

Our official denominational endeavors for church unity are born of this tragic frame of mind. The Disciples plea for union starts from the assumption that the old denominations are so hopelessly sundered that the only hope of the church is a new order from which even a denominational name is banned. The Episcopal church regards a divided Christendom as a scandal, especially when this division separates much of Protestantism from all connection with the "historic church." Their remedy is for ecclesiastics of every ilk and kind to meet together, put their mutual differences under the microscope, and then pray that some one will arise who can devise a form of words which will include the faith of all without stepping on the peculiar views of any. The inevitable result of such a summons is to put all the "defenders of the faith" upon the alert and to clothe the whole matter in a super-solemn atmosphere. The Presbyterians also are impressed with the awfulness of the situation and feel that "something must be done." Their proposition is an honest effort towards a united church by means of which they clear their consciences of all responsibilities for the present situation.

Nobody expects any of these tragic endeavors to succeed, any more than we anticipate a happy ending to a play which is advertised as a tragedy. The most sanguine hope is that these proposals may stir up a little helpful discussion. But the question further arises, "Can the denominational mind conceive of church union as anything other than a tragedy?" It can think of church union in only two ways—either the other denominations must come with us, which would be a tragedy for them, or else we must go with some other denomination, which would be suicide for us. In consequence, the whole situation is bathed in sadness.

But on the other hand, the younger men insist on regarding our sectarian divisions in a comic light. They have grown up in a happier day. They know as little

about sectarian bitterness as they do about the antagonisms of the civil war. Their education has not been served to them with a creedal ladle out of a denominational pot. The church they find to be divided along denominational lines, but they cannot see that these lines really divide anybody or anything. In the innocence of their hearts they look at them as down-right funny. They regard the different brands over church doors, not as divisions of the body of Christ, but as a provocation to mirth. As for the creedal differences among the churches, it requires a theological excavator to dig them up, and the younger men have no time for such exercises. If some one would pronounce the formula about "dust to dust and ashes to ashes" over the creeds of Protestantism, he would come exceedingly close to telling the truth.

TRAGIC ATTITUDE

As for denominational loyalties, the younger men are willing to have a good time at a denominational tea party, but they refuse to wear the label of their church as a halter about their necks. Like the wise Republican who votes the Democratic ticket in the south, they follow the path of expediency in their denominational affiliations. Why should an antique denominational line restrain a Disciple from rendering service for which he is fitted in the Congregational fold, or keep an eloquent Baptist out of a conspicuous Presbyterian pulpit? The only conviction behind such shifts of allegiance is that denominationalism is nothing more than a gigantic farce which some folks persist in taking seriously. As for the denominational programs, the younger ministers regard them as a sort of ecclesiastical cafeteria—they pick out what they want and leave the rest. They get as much help and as little hindrance out of the denomination as possible. The secretary who can serve their purposes is welcome to their pulpit, but the secretary who would butt in is promptly butted out. Denominationalism is for them ever a means and never an end.

The tragic attitude towards denominationalism seems to these men to be hectic and unreal. The Disciples plea sounds in their ears as the voice of a by-gone age. The Episcopal conference on faith and order appears to be a case of ecclesiastical much ado about nothing, if not a post mortem over dead theological systems. The Presbyterian plan looks like the juggling of men who love to make and remake ecclesiastical machinery. The whole agitation seems far off and unrelated to the tasks which the younger men of the church have upon their hearts. They are perfectly willing to admit that in many rural sections sectarianism is an exceedingly ghastly joke, but in their own work they do not feel that their denominational allegiance hampers their own thought or action, or that denominational lines interfere with the growth and prosperity of their church. They are simply not interested in the entire business.

Are these younger men abandoning a problem, or are they solving it? Is tinkering at the problem of church unity the best way to get a united church? Which is the easiest way to harmonize a variegated theological heritage—adjust our creeds, or forget them? Which is the easiest

way to get past our denominational fences—pull them up or jump over them? The doctors tell us that nature will cure most diseases if given time enough. Will not time cure the evils of sectarianism faster than any nostrum which we are able to administer? Is not the undertaker ever the staunchest ally of progress? Instead of sobbing over our divisions, had we not better laugh at them and then give our main strength to furthering the work of the kingdom, knowing that when the church of Christ gives itself to the work of Christ then the problems of denominationalism will take care of themselves?

The Conference at Copenhagen

By Lynn Harold Hough

THERE were four of us in the compartment of the train which pulled out of Victoria station in London. It was a glorious day. We were all journeying to the conference of the World Alliance for International Friendship through the Churches at Copenhagen. Dr. Nehemiah Boynton, that genial and wholesome Congregational leader, was the life of the little party. And right here I may inject the remark that as the presiding officer of the great conference he did a difficult piece of work with happy art and with easy control of the situation. Mr. Arthur Porritt of London, one of the editors of that influential weekly, *The Christian World*, was a second member of the party. Mr. Porritt has a range of knowledge which is fairly encyclopaedic. He is a companion of intuitive understanding of the moods of his friends. And he talks as he writes with grace and charm as well as insight. He had charge of the publicity of the conference and was chairman of the press committee. No one did a better piece of work than he. And it was all done with a quiet efficiency good to look upon. Rev. Thomas Nightingale, the executive secretary of the Free Church Council, was the third member of the party. He is a man of surprising resource, and he does as much as any man to give the free churches of England solidarity and impact as they confront the problems of these difficult days.

The hours sped rapidly enough as the four of us discussed all sorts of problems and people with a frank intimacy which gave zest to the talk. The crossing from Folkstone to Flushing was a delightful experience. In a neat little boat upon a perfectly well behaved channel with the sun shining and the waves merry in a quiet way we made the trip. Soon we were in Holland with the characteristic windmills and the irrigation ditches and the signs of Dutch thrift. The next morning we woke in Hamburg. We spent the day in this really beautiful German city. We drove about the streets, we watched the people and we tried to sense the atmosphere of this German town. We were treated politely everywhere. There were many sad faces. There were many hard faces. There was every sign of constant industry on the part of the people. No one of the party spoke with a more gracious kindness of the Germans than Mr. Porritt. And all the while he was

carrying in his pocket the picture of the fine son whom the war took away from him. The financial situation in Germany is tragic enough. Dr. Boynton entertained the four of us at luncheon. We chaffed him a good deal over his four thousand mark luncheon. Thursday morning we reached the fine clean city of Copenhagen. There are signs of thrift and of prosperity everywhere. One of the brilliant young journalists of the city said to me: "I am not a socialist, but I must admit the good things which this group has done for Copenhagen." Perhaps the one superficial feature which the stranger notices most is the number of bicycles. They swarm everywhere like the locusts of Egypt. They descend upon you from every direction as you go about the streets. There were some odd experiences. One evening when Mr. Nightingale entertained me at dinner at a public restaurant he found that he had to pay an extra charge for both of us because we had ordered no wine.

A COSMOPOLITAN GATHERING

The conference itself brought together two hundred delegates, representing churches of twenty-five different countries. It was a cosmopolitan and able and representative gathering. The opening sermon preached in the cathedral by Dr. Charles E. Jefferson was a poignant appeal for the enthronement of the spirit of Christ. One of the South African representatives, a keen business man, described to me its effect upon him. "First I said, 'How simple!' Then I said 'How able!'" When the day of formal opening came one witnessed a really impressive sight. The gathering which brought Deissmann of Germany and Monod of France together would be notable if for that reason alone. There were brilliant and singularly frank debates. There was sometimes the frankest disagreement as to facts as when the situation of religious and racial minorities was discussed. There was the class of fundamentally different intuitions as when it seemed that the German and French delegates could never come together on the matter of disarmament. There was a rare bit of piercing irony as when Professor Deissmann said that in the passion play there should not only be heard the voices of the redeemed but also the voices of the damned. But even when the situation was most tense there was found a way to a position which the delegates could affirm together. This happened in relation to the minorities in the resolution recommending a special commission to be appointed by the league of nations. And it happened rather dramatically in relation to the matter of disarmament. Just when an impasse seemed to have been reached at the request of the British delegation Dr. Jowett, a very notable figure at the conference, intervened. Dr. Jowett is not only a preacher of rare and delicate spiritual power, he possesses a wonderful technique in relation to the subtle artistry of human relationships. And when his wise and noble words had been spoken there was a new atmosphere. Eventually a resolution upon which Deissmann and Monod had agreed was brought in and passed unanimously. The heart of the conference beat with almost tragic passion against war. And it was with powerful conviction that it expressed itself. Less dramatic but perhaps even more significant was the resolution that adequate educational activities should be

pursued for the creation of the international mind upon which world friendship must rest. The phrase "mental disarmament" was one of the most vital heard at the conference. It was good to look upon the far-gathered company and when together they repeated the Lord's prayer the effect was one not to be forgotten.

AMERICA'S ATTITUDE

It was a delight to observe the steady and well poised leadership of Dr. Atkinson. Every thread moved through his hands. He was wise and patient and never nervous or excited even in the most difficult moments. Indeed his leadership was so unobtrusive that a good many delegates may not have realized how potent it was. He was scrupulously fair when subtle and even irritating questions arose. And his own speech regarding the situation in the neighborhood of Constantinople deeply stirred the conference. The dinner at which a group of Americans alone discussed the vast problems which the conference was considering was one of unusual significance. It was the obvious desire of the American group to use the soft pedal. It was not felt that America stood in a position of easy or assured moral leadership. Yet all the American group felt a certain faith that in the great decisions America can be trusted when once it knows the elements of the problem. The creation of the international mind in the great Mississippi Valley is perhaps the most important task which now confronts men of good will in the republic.

Perhaps the very best thing about the conference was just the series of human contacts between leading representatives of the religious life of twenty-five nations. An atmosphere was created whose effect will be felt all over the world. Of course there were elements of weakness to be watched and dealt with skillfully. There was a tempta-

tion to put dignified generalization to which nobody could object in the place of a closer dealing with the problems. At least one set of resolutions as presented reminded one of Holmes' sarcastic lines "To a Katydid":

Thou mindest me of gentle folk,
Old gentle folk are they.
Thou sayest an undisputed thing,
In such a solemn way.

And now and then one found that some particular leader had become so enamored of the thought of solidarity on the part of the churches of the world that he was ready to ignore elements which are necessary to the freedom and the richness of the life of religion in every land. The World Alliance for International Friendship through the Churches would not be serving the best interests of the religious life of the nations if it failed to appreciate the moral and spiritual vigor which the free church tradition brings to every country. But on the whole the conference showed remarkable willingness to press beyond pious generalization to the acute phases of the problems with which it dealt. And sanity as well as an enthusiasm for world friendship was very clearly in evidence. The man who has become so urbane cosmopolitan that he has forgotten the high loyalty he must give to the noblest sanctions represented by his own national and religious group is not in any sense the man of power in the alliance.

Looking back one can only feel the profoundest thankfulness for the great notes sounded and for the nobly Christian spirit manifested in this conference. All over the world Christian men will find it easier to think in the terms of a world wide Christianity because two hundred men from twenty-five nations foregathered in Copenhagen in the summer of the year of Our Lord nineteen nineteen twenty-two.

The Trend of the Races

A NEW text on the trend of the races for study classes under the missionary education movement has been written by Dr. George E. Haynes, who is a Negro with his Ph. D. from Columbia. He was professor of sociology at Fiske until the government called him to Washington to help mobilize the productive forces of his race for the war. The Interchurch World movement then made him director for the Negro survey, and now the Federal Council of Churches has called him to lead his people in the work of setting up interracial committees, in cooperation with Dr. Will Alexander. His constructive viewpoint, his freedom from bitterness, his comprehension of the basic factors in the race situation, and his complete devotion to Christian principles mark him as not only a leader to be trusted by his own people and the whites, but as a sort of titular successor to Booker T. Washington in the apostolate of good-will and constructive advance of his people.

He points out in the text that the increase of ability and achievements by the Negro people in America brings with it a growing racial consciousness, which means that increasingly the black folk will refuse to accept a status of inferiority. Much of the material in the book consists of citations of real accomplishments by members of the race. This should encourage Negroes of vision and aspiration, and it should give like encouragement to whites who believe that there are no

permanently inferior peoples according to God's plan. The correlate of this undoubted accomplishment is not a matter of boasting but of hope and also of serious reflection. What is to happen as the result of growing race consciousness and the inevitable refusal to accept a status of inferiority?

The Background of Lynch Law

Race riots are usually brought about through the overt and criminal act of some Negro moron and the savage reaction of the baser elements among the whites. The crimes of white morons do not result in riots, however, not even when they are against the virtue of Negro women and in territories overwhelmingly Negro. This is because of the comparative standards of superiority and inferiority, and the fear among the whites that the blacks may become unmanageable. Once lynch law is adopted as a method of control it defies not only law and order but civilization itself. White men commit the most unspeakable barbarities on the person of their victim and thereby sink to a level as low as any that could be ascribed to him. Not only is lynch law defiant and anarchical but it is brutalizing to both those who use it and all who tolerate it. The white race is as great a sufferer as is the black when it is invoked; the victim loses his life—the lynchers lose their souls; respectable Negroes suffer a humiliation, and white civilization a degeneration.

But the baser elements among the whites could not defy law and order and lynch black men if there were not in the background of our racial consciousness a prejudice, a shortsighted conscience, and a moral cowardice which causes men to revert to primitive fear and put their trust in the weapons of savagery. Right here is where a certain stratum of whites in America need conversion, and it is all too often an otherwise fairly respectable stratum. They do not lynch but neither do they protest; often they sorrowfully apologize but rarely do they militantly oppose. The problem is not wholly one of the black man. It is present because he is here, but it is quite as much a problem of the white man. Will he accept the colored race in any other than the permanent status of inferiority? Will he accept Negro civilization? It is not a question of the lower, less cultured, less developed members of the colored race but of those who are striving and attaining. Will white Americans live in peace with their black neighbors as the English do in the West Indies? It would indeed be a crime against civilized society, both white and black, to allow the ignorant, untutored and inexperienced of either race to gain social control.

* * *

Race War or Good Will?

Few white men would now defend slavery; the white conscience has been emancipated as well as the colored race. The time is also near when few white men will defend lynch law; that too will be an emancipation of conscience. Will the time ever come when whites will admit men to all the free opportunities of our advanced society without prejudice and reference to color? We believe it will come but it will not come through race war nor through any dilution of social progress by mere majorities. When it does come, it will not mean an intermingling of races across the time-driven cleavages of color but mutual respect by men of every race for all who are of worth to our common civilization. That will mean an emancipation from race prejudice. We must agree with H. G. Wells when he denounces race prejudice as the most malignant and sinister evil in the world today. It is not prejudice to recognize color and cultural differences, but it is prejudice to refuse to admit equality of opportunity to men of any race upon the basis of solid worth and achievement. It is simply a question as to whether men of good-will are to rule our social habits and attitudes, or men of ill-will and an undying race war. The Negro is here and he is here to stay. The fact that the white brought him here, as well as his older civilization, lays upon the former responsibility of finding a way to apply Christianity and democracy to the problem without forfeiting social progress to either an academic theory or an Adamic prejudice.

Those who lack faith in the principles of Christian teaching in their social application will rely upon force and demand a permanent subordination without reference to quality; those who do have faith in them will put their trust in education and character and expect much hardship and suffering on both sides as the new and better way is wrought out. On the one hand force will beget force, and the growing racial consciousness of the blacks will beget bitterness, a vengeful and strident spirit, and a more or less constant state of guerrilla warfare. On the other hand the sacrifices of war will be transmuted by both races into the sacrifices of redemption. Social progress is won, not through the blood of the conquerors but through the blood of the martyrs; not by compelling service but by freely giving it.

* * *

The Black Man's Burden

A civilization bestowed is not one that will be retained. Progress is not a gift; it is an attainment. The white man cannot paternally place the black race on a level with himself; he cannot bestow the graces of centuries of progress upon any people whom the fates have allowed only some decades of opportunity, but he can both cease to hinder and do much to help. The black man must take up his burden, and right valiantly are a host of his race leaders doing it. Progress does not come through bitterness or petty acts of vengeance, nor through a boorish vaunting of privileges guaranteed by law. Against all of these does the real Negro leader contend in his spiritual warfare for his people, but honest worth and a patient, long-suffering, Christ-like spirit are undefeatable. Let black men imitate all the good they see in white society, but ape no one; let them cease to care for that social intermingling which is so strictly forbidden and let them create and cherish their own refinements and culture; let them further by sheer merit build up their own social progress, asking only an equality of opportunity, and if there is any maleficent power under the sun that can defeat them then God does not reign. It is not the work of a day or a decade but of generations, however, and nothing will lose them the victory so certainly as impatience.

It is not the culture and attainments of the Negro the white man fears, but the unregenerate elements of a people only a few generations out of barbarism. In addition he feels a lack of faith in the Negro's ability to make progress and a fear that opportunities to do so will be abortive. The Negro can overcome this fear and disprove this sceptical notion by solid attainment. But this cannot be done in a day. It is the duty of all men of faith to lend a hand.

ALVA W. TAYLOR.

British Table Talk

London, August 20, 1922.

ONCE more we have been faced and troubled by the apparent impossibility of agreement between this country and France, and although the entente is still unbroken, it must be severely strained. Meanwhile the mark is plunging downward to the abyss, and the hope of a Europe restored to peaceful cooperation in industry and other worthy arts seems remote. There were two letters in *The Times* of Thursday, both by writers bearing the name of Bell. One of my friends, Mr. Henry Bell, one of our leading financiers, set forth a definite plan for dealing with the reparations. They were to be fixed at 2,500,000,000 pounds, of which 400,000,000 are already paid. The rest should be apportioned to the various powers and bonds issued for the amount bearing a just rate of interest; a two years' moratorium should be granted to Germany with the definite understanding that the collection of the debt, when it became due, should be strictly enforced. The other Mr. Bell, the well-known American journalist, pleaded in a very frank letter with the statesmen of Europe to come out of the shadowy land of intrigue and let their instincts,

not their intellect, be their guide. To which many of us said fervently, Amen!

Dr. R. J. Campbell's Illness

Dr. R. J. Campbell has been laid aside by a severe heart-attack. It is earnestly hoped that a complete rest may restore him. Since his Oxford days, Dr. Campbell has never been a strong man, and he has spent himself without stint upon his preaching ministry. The strain has told upon him, but not, we pray, to the exhaustion of his physical powers. He is a preacher much in demand in the Anglican church, but he shows no disposition to cut himself loose from fellowship with his old friends, and he is never unwilling to preach in Free church pulpits. He was a contemporary and friend of mine in Oxford, and afterwards we were neighbors in Brighton. I have very many reasons to remember his kindness, and very sincerely we pray that his gifted life may be spared.

* * *

A Life of Khama

There are signs that the name of Khama, the chief of the

Bamangwato people, will be often in the public press in the immediate future. His protectorate is regarded with some envy by powerful forces in Africa. Quite recently entirely erroneous charges were cabled concerning alleged atrocities committed by the chief. These charges were entirely disproved by an official inquiry. But it is to be found that the guilt of the chief in the eyes of his enemies lies in the fact that he has always held to his direct covenant with the British crown and would not let his land be incorporated either in the South African dominion, or in the Rhodesian company, and still more—he has committed the shocking crime of keeping drink out of his territory! The renewed interest in him, for his years now are many, is partly due to speculation upon the future, when his strong hand is withdrawn. All these facts make the little book, "Khama, the Great African Chief," of real value. It is published by the London Missionary society (48 Broadway, Westminster), at the very low price of a shilling. Most vividly written by the Rev. John Charles Harris of Kingston, it gives with authority the romantic story of this great chief and great Christian. So up to date is it that it gives the official facts concerning the inquiry made by Sir Herbert Soley. It would not be surprising to discover in this book a very timely contribution, not only to missionary literature, but to the material by which public opinion is shaped in the presence of new problems.

* * *

Memoirs by the Great

The publishing sensation of the week has been the announcement of a book by Mr. Lloyd George, for which he will receive not far short of 100,000 pounds. Mr. Asquith and Mr. Winston Churchill are also writing memoirs of the war, as they saw it. After all the statesmen have told their tales, the material will be available for historians who will bring the calm, impartial mind, and the final judgment of the nations must wait. The book by the premier has been bought, as far as British rights are concerned, by Cassells, at the head of which is Sir William E. Berry, a strong friend and supporter of Mr. Lloyd George. The same firm I think will publish the book of Mr. Asquith. Sir William Berry and his brother have a great place in the newspaper and publishing world. They are bold in their enterprises, and since they are still young, they ought to go far in the years ahead.

* * *

The Weather Hereabouts

A writer in an evening paper has been inspired by our so-called summer to these lines:

"If Winter Comes" they say is a success
As played to crowded audiences at Brighton.
It almost tempts me to essay a guess
About a question that I might be right on.
Yes, I can solve the problem right away;
I ask no aid from author or from mummer.
If Winter Comes then I make bold to say
It certainly can be no worse than summer."

* * *

The Silly Season

It is an ancient custom for newspapers to start in August some correspondence upon a popular topic. We remember for example the "Do We Believe" controversy about sixteen years ago. In some quarters feelers have been put out to discover a likely topic, though this year there can be no lack as yet of copy for the columns of a paper, August though it be. "Are the clergy effeminate?" is one question suggested. It appeared as though this were to be settled by a ten-mile walk between a younger clergyman, who said yes to the question, and an older one, who said no. But seeing that the race is off, we shall be left in doubt still. The question does look a little vague. There are very many thousands of clergymen and ministers, of all sorts and sizes; some muscular, others spare and ascetic, others jovial and rejoicing in all the good things of earth. How can any general description fit a whole battalion of men? The curious fact is that against the clergy and ministers as a class it is easy to find charges made, but the individual members are very rarely unpopular or despised. The rule seems to be that most men poke fun of the clergy or condemn

them, but they make the reservation that they are not referring to their own parson, who is a "jolly good sort." Somehow one wishes that parsons would not play to the gallery by challenging each other to races, but when they make the challenge, they ought to carry it out. Such melodrama does not solve any problem, and it takes away from the respect which a noble calling has a right to demand. I hope we shall not make a "silly season" sillier than it need be.

EDWARD SHILLITO.

BOOKS

CITIZENSHIP AND MORAL REFORM, by Jno. W. Langdale. 157 pp. (Abingdon.) An up-to-date, socially-minded discussion of such subjects as citizenship, prohibition, the family, poverty, crime, and Americanization.

REVOLUTION AND DEMOCRACY, by Frederick C. Howe. 238 pp. (Heubsch.) An exposure of sabotage and other types of waste, caused not by labor but by business management.

NOW WHAT ABOUT OUR BANKS, by Russ Webb. 88 pp. (Independent Pub. Co., Ft. Lapwai, Ida.) No aura of extraordinary acumen left for the banker. Advocates cooperative banking.

WHAT MUST THE CHURCH DO TO BE SAVED? by Rev. E. F. Tittle. 166 pp. (Abingdon.) Not that it is lost but that it needs saving from the dogmatism, ecclesiasticism and conventionalism that curtail its power.

WHAT WE WANT AND WHAT WE ARE, by W. A. Appleton. 197 pp. (Doran.) Advocates hard-headed labor administrative methods and condemns the idealists; favors Gompers type of leadership.

DYNAMIC AMERICA AND THOSE WHO OWN IT, by Henry H. Kline. 173 pp. (Published by author, 158 E. 93rd St., N. Y.) A catalog of the holdings of great wealth in the country. An invaluable handbook of information.

FULL UP AND FED UP, by Whiting Williams. 234 pp. (Scribners.) Adventures in Great Britain as a working man among working men in vein of "What's On the Worker's Mind." Reveals what the laboring man thinks.

BALKANIZED EUROPE, by Paul S. Mower. 349 pp. (Dutton.) A vivid, informing description and analysis of the state of things in "Barbarous Europe" after many years of first-hand study.

AMERICAN SOCIAL WORK IN THE TWENTIETH CENTURY, by E. T. Devine and Lillian Brandt. 62 pp. (Frontier Press.) Two expert social workers trace the growth of social welfare activities in America.

THE REVOLUTIONARY CRISIS IN GERMANY, ENGLAND AND FRANCE, by W. Z. Foster. 64 pp. (Workers' Educational League, Chicago.) Result of this radical labor leader's visit last year in Germany, Italy, England and France.

MODERN SOCIAL MOVEMENTS, by Samuel Zimand. 260 pp. (H. W. Wilson.) A complete and invaluable bibliography of the social movement covering such subjects as unionism, cooperation, socialism, industrial councils, and syndicalism.

HUGO STINNES, by H. Brinckmeyer. 150 pp. (Knopf.) A history of the activities of the dominant business figure of the German industrial situation.

THE ADMINISTRATION OF IRELAND, 1920, by I. O. 460 pp. (Dutton.) This "impartial account" is in fact an apologetic for British "Black and Tan" warfare—the Lord Mayor of Cork was "shot" but an English magistrate was "brutally murdered."

THE SOUTHERN HIGHLANDER AND HIS HOME, by J. C. Campbell. 405 pp. (Russell Sage Foundation.) The result of a lifelong study of the mountain folk. Keen, analytical and constructive in suggestion.

CORRESPONDENCE

The Legion and the Japanese in Texas

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with a great deal of interest the article by Lucia Ames Mead on "America and Japan," in The Christian Century for July 13. The article as a whole expresses a knowledge and a spirit which ought to pervade all America. I was greatly surprised, however, to note one statement in the article in which the writer quotes from an unnamed source a charge which I cannot allow to pass unchallenged. I quote from Mrs. Mead's article:

"There does not seem to have been any notice taken by the federal government of the lawless action of representatives of the American Legion who (and here she quotes her unnamed authority) 'met and expelled two or three Japanese families on their arrival in Texas to occupy farms that had been duly purchased.'"

As a legionnaire, I naturally resented the charge that representatives (note the word) of the Legion were guilty of such lawless action. If they were, I for one, and I am not alone in this desire, want to see the offenders disciplined and redress made. If they were not, I wish to see the statement corrected as publicly as it was made. Accordingly I wrote the national adjutant for information about the episode referred to by Mrs. Mead. He in turn wrote Wayne Davis, commander of the department of Texas, from whom he received the reply which I quote herewith:

"It is true that individual members of the American Legion took up before the last legislature the question of preventing Japanese ownership of land in Texas. This was not done by the American Legion as an organization, but was done through an organization gotten together for that specific purpose, composed of citizens, some of whom belong to the legion, but the majority of whom do not. There was no lawless action taken by the legion, so far as I have been able to ascertain."

It seems hardly likely that the commander of the department of Texas would be unable to learn of such action, if the action had been official, as the word "representatives" implies. It looks to me as if Mrs. Mead has been a bit careless in accepting untrustworthy reports. At least the legion is entitled to further information which she seems to possess, though the legion does not. Will you please ask her to explain or correct her charge in your pages?

Dundee, Ill.

THOS. A. GOODWIN.

Industrial Relations

EDITOR THE CHRISTIAN CENTURY:

SIR: I am strongly moved to make some remarks about the leading editorial in your issue of August 3rd which has the title "Spiritual Oppression of American Labor," which I hope you will find space for and trust you will pardon me if I speak plainly.

The tone of your paper with respect to industrial relations is profoundly depressing to every business man who is constructively interested in these matters. Your assumption that social poverty and misery are primarily due to organized capital, that is, that American labor is being pauperized on account of excessive dividends to capital, is essentially false and untrue. That the business man, or employer, has a responsibility with respect to those less fortunately situated is of course true but this applies equally to educators, ministers and other classes as well. Statistics which are easily available demonstrate beyond question that the average business and that business as a whole does not make excessive profits; in fact, the actual margin of profits is narrow and tends to become narrower. Business has to provide for many things which are seldom taken into consideration. There is the enormously increased burden of taxation. In recent years business has been loaded with other burdens, some of which are justified and some of which are not, but which in any case must be met. Then there are contingencies for which provision must be made, such as, lean

years, irreparable losses, etc. Nor can any business be permanently successful which does not provide for some degree of expression. It is an easy but a very superficial thing to put upon business all the evils of society, and it is as I have said, profoundly depressing to constructive business men to meet with continual carping criticism and misunderstanding in such papers as yours.

The main causes of present industrial evils are in my opinion two. One is the argument of the single taxers, that the landlords appropriate a large part of the increasing surplus of society in rent increases. And in the second place, the so-called lower classes tend to breed to the starvation point. We will never get very far with social amelioration until birth control and immigration are intelligently handled.

The greatest menace to civilized society (to which papers such as yours seem to be blind) is the great trade unions. These vast bureaucratic machines exercise an autocratic and despotic power which defies the government itself. They levy great sums upon the working classes to support an army of business agents and officials whose primary object is to perpetuate their own power and prestige. When these associations choose to do so, they exercise a power of intimidation, terrorism and coercion to which the public has been accustomed to submit with inconceivable supineness and which the government itself has failed to disregard and set aside the rights of the general public, the rights of the employer and the rights of those who wish to work, and washes its hands of all responsibility for crimes and damages committed. Modern trade unionism is wholly undemocratic and class centered. The use of the Australian method of balloting is not permitted in the labor unions. Local bodies of workmen and employers have been deprived of the right of collective bargaining, which has been centered in the national unions. This is wholly contrary to the proper principle of collective bargaining, as has been so well stated by Prof. John R. Commons in his book, "Industrial Goodwill."

Mr. Gompers and other of the older labor leaders are doubtless sincere in disclaiming socialism and syndicalism but every strike is a step in that direction, habituating workmen as well as the general public to disorder, lawlessness and contempt for law. It is the instinct of politicians to compromise with this lawless element but the time is at hand when compromise must cease or this republic will pass away.

Moline, Ill.

H. AINSWORTH.

Respect for Law and Criticism of Law

EDITOR THE CHRISTIAN CENTURY:

SIR: May I call your attention to what appears to me an unfortunate lapse into loose generalities that is out of keeping with your usual editorial standard? In your issue of July 27, under the caption "Disobedience to Law," appear these statements: "The labor leader does not hesitate at murder to accomplish his ends. The big corporation is quite willing to provoke murder by agents provocateurs, if that will help win a struggle." There is no doubt that there are individuals on both sides who are guilty of murder. But are these cases sufficiently widespread and representative to warrant such sweeping generalities?

One of the cardinal points the responsible labor leaders of the country have been urging upon the rank and file is that violence hurts the cause of labor and is always to be avoided. The two great strikes of the present—coal and railroad—indicate how far the leaders have been successful in this direction. While there have been a few disturbances, the remarkable thing is that these have been so few, considering that nearly a million men are out of work, most of them with families to support, and many of them evicted from their homes. The country as a whole is becoming impressed with the fact that there are some high grade, responsible, capable executives among the leaders of organized labor. Such a generality applied to corporations also does in-

justice to thousands of high grade men responsible for steering the affairs of business.

May I add that I should like to have seen you connect your plea for respect for law with a like plea for an attitude of open-minded, critical scrutiny of laws and institutions. Laws must be obeyed as long as they remain in force. But nothing is more patient than that laws and institutions, as vehicles of ideas, fail to keep pace with the growth of the ideals themselves, and with the needs of a growing society. History is one long process of replacing outgrown ideals, and their worn-out vehicles, with new ideals, incorporated into new institutions and new laws.

No one who follows your publication could well doubt that you stand for intelligent and open-minded criticism, but it seems to me that you lost a splendid opportunity to hook up the need for it with the idea of loyal observance. The two should go together. It is a connection that should be made a part of the very bone and fibre of our national thinking. We need constant reiteration. Demosthenes, raising his voice against Carthage, proved the effectiveness of untiring reiteration. So we need constantly to drive home the idea that our laws, our institutions, and our social concepts must forever be subjected to scrutiny and criticism. An aggressive, untiring presentation of that idea by every forward looking person and organization, and at every opportunity, will go far toward cutting the ground from under the occupation of heresy hunting that is always in such enthusiastic vogue with reactionaries, and that in times of stress goes to such absurd extremes as the Lusk Report in New York and the indictment of William Allen White in Kansas on a charge of conspiracy because he advertised the fact that he was fifty per cent in sympathy with the workmen in a given railroad strike.

Ambler, Pa.

R. F. SPARKS.

Perhaps He Will Try Again

EDITOR THE CHRISTIAN CENTURY:

SIR: The Chicago Daily News ranks very high as a clean newspaper and in favor of the best things. Recently one of its regular writers, Mr. Ben Hecht, was asked for a list of the fifty best books to form a select library. The amazing thing is the list given. A large per cent are the chief rotten books of the past—from the Petronius of Nero's day to some of the books of our own time, that glorify sensuality. It seems almost a surprise that the list should contain such respectable books as Mark Twain's "Joan of Arc" and "Huckleberry Finn." Mr. Hecht says this list was made "sitting in front of a typewriter on a hot August day." It may be that if he could sit before that typewriter some cool autumn day he might make a list that would be more decent.

Chicago

DUNCAN C. MILNER.

THE SUNDAY SCHOOL

Our Homes*

WE have spent several months in the Old Testament. We have gained something of a background for our approaching study of the New. We have traced certain outstanding events in the history of God's dealings with one nation, or rather the progressive apprehension of the true God, by a people possessing a genius for religion. Strong moral notes were struck by the prophets, wisdom, poetry and ritual came from other sources. Human nature, in the making, is fascinating. One of the great ideas that emerged from all that is valuable in the Old Testament is that picture which you get of the Jewish home, where the law is taught by precept upon precept, where sitting or walking the parents teach the moral code. The strength of the Jews has always been found in the home life. Against this picture, more or less ideal I grant you, let us see our own homes in this booming year of grace.

I need not shout that I am an optimist; certainly I am not

*Suggested scripture reading: Psalm 68:1-5, 16-20.

a pessimist, rather I try to "see life steadily and see it whole," as Matthew Arnold told us to do. The pessimist, however, would find his easiest field in the modern home. With divorce on the increase, with parental authority despised, with father absorbed in making money enough to pay the bills, with mother perplexed with her new freedom, ("The Glass of Fashion" would have us believe that many English women have forsaken their home duties), with "flapper" daughters, bobbed and knickered, with harum-scarum sons, driving high-powered cars, the home is rapidly becoming an extinct institution. Home may be a bedroom, from one a. m. until nine. Home may be a dining room where meals are served to one lone member of the family after another, from father first to sister last, but home is hardly "home, sweet home" any more. There is the problem of quietness. In my boyhood home there were long, quiet hours. There was time to think, to brood, to adjust one's self. What sunsets, what moons swinging through the massive clouds, what rain-storms, what meadows, orchards, flowers and birds, what noble trees, what long, silent night hours! Dinner was not hurried. We could tell all the news we knew, we could tell our stories and amusing incidents. There was time to read books and to discuss them. There was no movie, no street-car, no motor-horns, no roaring mills, one could hear the rain patter on the roof, and the sound of the leaves on the trees. Morning was heralded by a choir of birds in the maples. There was time to read the Bible and to learn its powerful lessons. There is no quietness now; it is all clang, grind, screech, roar, bump, pound, and clatter. It is player-piano, phonograph, whistle, bell, everlasting conversation about nothing. What chance for family life in all of this, what place for teaching morals!

There is the problem of Companionship. I used to go for all day rides in the carriage with my father; that was an education. I got to know him, I was proud of him, I loved him with all my boyish heart. There were hours when my mother and I worked together in the garden, or sat talking in the sitting-room. (That was what the room was for—to sit in—there is no such place in the modern home!) When I had planned a trip to Europe this summer, a college president said to me: "You cannot do that, you must spend all of your vacations getting acquainted with your own boys, they don't know you." He was right and so I expect to write the next lot of these lessons from the wilds of Canada, where I will be with the sons God has given me to look after. My parents were my good companions—I wonder if we are!

There is the problem of Moral Instruction. Hold that picture of the ancient Jew teaching his children the moral law. (Read Deuteronomy 2:18ff.) I talked with a reporter within the hour. He told me of immoral conditions among the youngsters. We live in a day of sensuality. Where shall we learn control if not from the Christian homes? Are we going to let a set of men exploit us out of our morals? Can it be nothing but sex, sex, sex? Is there no way to create a Christian morality, with controls and guidances? The godless, money-standardized, pleasure-mad home is back of it all. The church can do little without the backing of the homes. "Fool" parents are to blame for the whole business. "Now it is either Christ or chaos."

Contributors to This Issue

CHARLES E. JEFFERSON, minister Broadway Tabernacle, New York; author "The Building of the Church," "Things Fundamental," etc., etc.

JOHN R. SCOTFORD, a Cleveland, O., Congregational minister.

OSCAR MACMILLAN BUCK, professor of missions and comparative religion, Drew Theological Seminary; author "India, Beloved of Heaven"; contributor to many leading magazines and periodicals.

LYNN HAROLD HOUGH.

NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Week-Day Schools of Religion

Reopen this Fall

Communities which have had experience with the week-day religious school are staying with it for the most part, and there is a good prospect of enlargement this autumn. One of the largest groups of schools under one head is to be found in the Calumet district southeast of Chicago. The Calumet district council of religious education has 72 paid teachers, and gives instruction to 2,400 children. The program in South Evanston last year was very successful, embracing the instruction of 324 children at an expense of \$3,850. It has been shown that the cost of religious instruction per child is less than the cost of instruction in manual training, music, or drawing, in most schools. Encouraged by an avowedly friendly attitude now on the part of the Sunday school forces, the idea will spread all over the nation wherever people believe that religion is as important as arithmetic.

Western Office of Council Has Advisory Committee

During the past year the Federal Council of Churches opened a western office in Chicago which was put in charge of Dr. H. L. Willett, of the University of Chicago. An advisory committee has been created, composed of leading members of the various communions about Chicago. Dean Shailer Mathews, Rev. William Chalmers Covert, Hon. Thomas E. D. Bradley, Mr. Clifford W. Barnes, Dr. Howard Agnew Johnston, Prof. Graham Taylor, Bishop Thomas Nicholson, Mr. Oliver R. Williamson, Rev. Perry J. Rice, Rev. J. M. Stifler, Rev. R. D. Scott, Dr. Ozora S. Davis, Mr. Henry H. Hilton, Mr. George A. Chitton and Dr. Herbert L. Willett. Dean Shailer Mathews is the chairman and Dr. Herbert L. Willett is the secretarial representative.

Tricentennial of the Landing of the Walloons

The Pilgrims settled in Massachusetts in 1620, but they did not precede the Walloons to America very many years, for the latter settled near Albany about 1624, a date in much controversy until recent investigations. The Federal Council is arranging for the celebration of the tercentennial of the coming of the Walloons two years hence. The Walloons were originally French, but were driven out of France into the Netherlands from which country they came to America. They claim to have influenced the thinking of the Pilgrims in the direction of the colonization of the new world, and that it was only an accident that the Pilgrims arrived first.

Would Establish Cooperation Between Legion and Church

The absence of ex-service men from the churches is often remarked by practical pastors. Rev. S. I. Martin, chaplain of the Indiana department of the

legion, seeks to bring the legion and the church into vital cooperation and to induce every man to be loyal to his own religion. He has recently sent out a letter to eleven thousand legion posts on this matter, and has had most favorable responses.

Bishop Fallows Leaves the Church Militant

Chicago has lost one of its most outstanding churchmen in the death of the

Rt. Rev. Samuel Fallows on Sept. 5. Born in 1835, he has continued to the past year as one of Chicago's most active ministers. No public committee was complete without him. His mind has always been open to new ideas, and he is remembered for interesting experiments with a temperance saloon, for his interest in the Christian healing movement, and for his constant social sympathies. He has been college president, university regent, bishop, platform star and

Disciples Register Progress at Winona

THE back-wash of theological conservatism which has muddled the waters for more than one denomination in America following the war seems to be receding, a fact well illustrated in the addresses and forward-looking actions taken in the Disciples convention at Winona Lake, Aug. 29-Sept. 3. The convention takes its major meaning not out of compromise resolutions on mission policy put forward in weariness to silence clamor, but out of the great sermons and addresses of the gathering. Not in two decades have the utterances of the Disciples gathering sounded a more catholic note.

The presidential address will long be remembered for its irenic statement of a progressive program for the Disciples of Christ. Rev. Stephen E. Fisher, of Champaign, Ill., president of the convention, said: "Let us face the fact frankly that the real difficulty is vastly greater than any so-called 'China situation.' In all candor let us confess the real difficulty is one which must be met and worked out at home. In the resurgence of denominationalism and sectarianism of these post-war days, we of the home base may well take heed lest we forget the things for which we have stood for one hundred years, the liberty with which Christ made us free, the all-sufficiency of his word, the utter need of the practice among ourselves and toward our Christian brethren of other communions of the spirit of our Lord. We are in grave danger of professing one doctrine, and practicing another. Our troubles at home and in China will not end until the church is born again, is lifted out of the traditions of men into the fearless freedom of sons of God. Lest we become censorious and hypocritical each one of us has need to pray, 'Search me O God and know my heart and see if there be any wicked way in me.'"

The convention this year made more of spiritual exercises. A sermon was preached every day on some great theme. Rev. Howard E. Jensen of Indianapolis is to be mentioned particularly for an outstanding sermon on the prophetic message to modern life.

CHRISTIAN UNITY

Rev. Peter Ainslie, president of the Association for the Promotion of Christian Unity, brought the convention to its

knees in his masterly address. During the past year he has delivered 250 addresses before audiences of every sort, and this itinerant ministry has greatly deepened his conviction of the need of Christian unity in the world, and the desire of the world to realize it. Dr. Ainslie grew wistful as he told the Disciples of the enthusiasm of their fathers for Christian unity and then recounted the failures of the sons. He pleaded that Disciples should take such an interest in the cause of the reunion of Christendom as would make them leaders and not followers. Rejecting every oratorical artificiality, his quiet talk held the audience spellbound for more than an hour.

Though the Association for the Promotion of Christian Unity has been under constant attack during the past year by reactionary journals, the receipts have been larger than for any other year save one. This organization is assuming an increasingly commanding position among Christian union forces. It places its dependence upon intercessory prayer, conference, and the circulation of irenic literature.

MISSIONARY FEATURES

The reports of missionary achievement during the year were noteworthy. In the Congo mission the mission press has printed 5,000 copies of the New Testament in Lunkundo, and thus a whole section of Africa has secured for the first time access to the holy scriptures. For the Congo mission two new launches are being built, and will shortly be ready for service on the tributaries of the Congo. The Woodward Avenue church of Detroit is installing a \$3,000 light and power station at Bolenge, and President Burnham suggested the immediate installation of wireless outfits in the Congo to unite the various stations. Equally significant are the translations which have been made for the Tibetans, by Mrs. A. L. Shelton, widow of the martyred missionary, who has prepared during the year translations of Bible stories and of Christian hymns as a beginning in a native Christian literature for Tibet. In home missions the reports of work among immigrants, Spanish-speaking Americans and Indians were significant.

President H. O. Pritchard of the board of education reported that five Disciples

(Continued on page 1136)

nearly everything that a virile minister of the gospel ever was. As a G. A. R. man he received the honor of being national chaplain, and later national instructor. He was in constant demand for patriotic addresses. As an author he had attained distinction, and the fact that he was once editor of an English dictionary attests his mastery of English. Bishop of the Reformed Episcopal church, he was in a larger sense bishop of all evangelicals in Chicago.

Papal Delegate Will Come to America

Since the United States is his most important source of income the pope is giving more attention to things American than formerly and recently issued a decree directing that Archbishop John Bonzano should visit every diocese in this country. During the reign of a re-

cent pope all of the dioceses of Italy were visited, but this visit to America is without precedent. Roman Catholic ranks have suffered vast losses in this country in the past half century, and faces still more, hence the church is seeking the facts first-hand. The primary causes of defection are intermarriage and the work of the secret fraternities.

Lutherans Erect Mammoth Publishing Plant

Although the Lutherans maintain their headquarters in New York, according to the constitution of the church, they continue to make Philadelphia the home of their publishing plant. A new building will be started this year which will cost \$750,000 with equipment. The denomination is preparing to do a business of a million dollars a year. When this new building is finished it will be one of the

finest and most complete possessed by any denomination in America. Other denominations with large publishing plants are Methodists, Presbyterians, Congregationalists, and Baptists.

National Council Refuses to Admit Unitarians

The National Council of Free Churches of England, which has faced some difficult questions from time to time in bringing denominations into cooperation, recently was called upon to consider for admission the application of a Unitarian church and minister into the fellowship. The petition was denied, however, in conformance with former decisions not to admit any who would not assert the deity of Jesus. There are not lacking a considerable number of free churchmen who would admit Unitarians, nevertheless, and let them take their own place

DISCIPLES AT WINONA

(Continued from previous page)

colleges now have promises from the general board of education in New York aggregating a million dollars, conditioned on the raising of two millions more. Campaigns to secure this money are under way. His board has completed its reorganization by which it becomes subject to the international convention.

The board of temperance and social welfare had good reason to be well pleased with this convention. As in all communions, certain influences have been at work to repudiate the social ideals of the churches as published by the Federal Council. But the convention by an overwhelming vote reaffirmed these principles. The work of Professor Alva W. Taylor, who has been in the field almost constantly during the past year, has secured significant results in a larger intelligence on industrial questions among Disciples of Christ.

Roy S. Haynes, U. S. prohibition commissioner, spoke on the Volstead Act, and the enforcement of the prohibition amendment. Dr. W. O. Thompson, president of Ohio State university and president of the International Sunday School Council of Religious Education, spoke on the various means by which the knowledge of the Bible may be increased. The chief emphasis of the address was on a restoration of the teaching function of the home. Rev. James L. Barton, secretary of the American board of commissioners for foreign missions, supported chiefly by Congregational churches, spoke on the world task. Both years at Winona Lake local interests have made additions to the regular program, last year bringing William Jennings Bryan and this year organizing a meeting on Sunday afternoon for Billy Sunday.

RECEPTION FOR MISSIONARIES

This year some of the most eminent of the missionaries of the Disciples are in the home-land. A public reception was given these missionaries at the Westminster hotel which was attended by practically the entire convention. These men and women are held in great esteem, and there was no more tender moment

in the convention than while listening to the obituary sermon in memory of the recently departed missionaries, delivered by Rev. Edgar DeWitt Jones of Detroit. Among those remembered in this way were Dr. A. L. Shelton, killed by bandits in Tibet; Rev. Ellis P. Gish, drowned in a mountain stream in China; Rev. Jasper T. Moses, in charge of the union press of Mexico, and Miss Bertha Merrill of New York, killed by an automobile.

Fraternal greetings were brought the convention by representatives of the Brethren communion, known as Dunkards, who were meeting on the same grounds in a smaller tabernacle. The Christian denomination was also holding its Eel River conference at Winona Lake, and sent fraternal greetings. The Brethren speaker was very happy in insisting that all groups on the grounds were brethren and Christians and disciples.

There is no particular excitement about the election of officers in a Disciples convention, and such a thing as boozing candidates is unknown. Rev. T. W. Grafton of Indianapolis was made president of the coming convention, and Rev. Graham Frank of Dallas was continued as secretary. The missionary leaders were all continued, including Rev. F. W. Burnham, president of the United Christian Missionary society; Mrs. Anna Atwater, first vice-president; Rev. Stephen J. Corey, second vice-president, and more than twenty secretaries.

FORWARD MOVEMENTS

The forward movements determined on by various departments are many and varied. The endowment campaign of the colleges has already been mentioned, and it is the largest single enterprise of the year. It is proposed to raise \$100,000 as a Shelton memorial with which to found a chair of Tibetan literature at the College of Missions, to establish a library of Tibetan literature, and to build an orphanage in Tibet which is now sorely needed. The department of evangelism continues in its program of seeking a million new members in five years. One of the most significant new movements inaugurated at this convention came from

the women's department of the United Society. They have inaugurated a campaign to celebrate in 1924 the golden jubilee of the founding of the Christian woman's board of missions (one of the organizations recently merged in the United Society) by raising a million dollars. This money is to be used in the erection of fifty memorial buildings at home and abroad. They will also seek an additional fifty thousand members of local missionary societies and fifty thousand new subscribers to *World Call*, the denominational monthly magazine.

The attendance at the convention was greatly hindered by various factors, including the railway strike, a typhoid epidemic at Winona Lake, the general economic conditions and an impatience on the part of the laity with the acrimonious debates of recent years. Some of the officials of the United Christian Missionary society sought only a week before the convention to have the gathering deferred, but the headquarters group opposed such action. The enrolment was 1800 this year as compared with 3300 last year. On account of the acrimonious discussion the convention has not for several years received invitations from the churches in the great cities and has been compelled to seek a location. The harmonious convention of this year has quite changed the attitude in this regard. Five cities were at Winona Lake asking to secure next year's meeting. The final decision is up to the executive committee with the probability of a choice between Colorado Springs and Hot Springs.

The question of the relocation of the College of Missions was clouded with theological prejudice. The faculty of this school favor proximity to a great university. A committee was appointed last year to select a new location, and to report to this convention. This committee eliminated other possibilities and reported that choice should be made between New York and Chicago. New York is felt by many to be geographically remote from the Disciples center of population. The matter will lie in committee another year. Meanwhile a determined effort is being made to keep the College of Missions in Indianapolis.

TEN NEW BOOKS ON JESUS

The most significant fact with regard to the new religious books of the year 1922-23 is the great number of volumes treating of the personality, life and work of Jesus. The publishers have felt the pulse of the serious reading public and the publication of these books is a result of that fact. The world was never so perplexed intellectually and spiritually as today. And men are wistfully turning, as never before—and more hopefully than ever before—to the "Lord of Thought" and of the Heart. Nothing could so enrich the fruitage of this new year than for ten thousand ministers to delve deeply into these new revealings of "The Life of Lives."

THE FINALITY OF CHRIST

By W. E. Orchard

The fame of the pastor of King's Weigh House (Congregational) church, London, long ago reached America. This volume of his sermons will be welcomed by students of present-day tendencies in Christian thinking. The Christian World says: "We commend this book to everyone who loves great preaching and fearless independence. (\$1.35).

RABBONI: A Study of Jesus Christ, the Teacher

By Canon Anthony C. Deane

"This is a gracious and wise book, showing how to go to school to the Master Teacher. I do not remember to have seen a better study of Jesus the Teacher, alike in atmosphere and suggestion." (Rev. Joseph Fort Newton, D.D.) (\$2.00).

THE REALITY OF JESUS

By J. H. Chambers Macaulay

The author finds the reality of life in the reality of Jesus. He writes with a faith that is overwhelming and a brilliancy that sweeps the reader along in wondering enjoyment. He says, "The Mind of Christ is the greatest fact with which the mind of man can come in contact. Multitudes today are adrift, uncertain, unhappy, and inefficient in life, for lack of reality of faith. Jesus recreates belief in God and belief in men. He gives to life its joy, its duty and its destiny. Within the shadow of the world's restlessness lurks the reality of Jesus, and the demand for a religion adequate to life is the conscious or unconscious quest of man for the reality of God today." (\$1.75).

JESUS AND LIFE

By Joseph McFadyen

The author, who is professor of New Testament in Queen's University, Kingston, Canada, holds that it is a "matter of life or death to the world" that men be christianized in all their various relations. (\$2.00).

TOWARD THE UNDERSTANDING OF JESUS

By V. G. Simkovich

"The teachings of Christ are an historical event. Let us try to understand them historically. Without an historical understanding we have before us not teachings but texts. There is hardly a text in the four gospels that is not apparently conflicting with other texts. Yet an insight is won when the teachings of Jesus are viewed and understood historically." Thus Dr. Simkovich, who is professor of economics at Columbia University, takes up his survey of the background of the teachings of Jesus. Prof. Charles A. Ellwood, of the University of Missouri, writes that this is the best book he has found covering this phase of Jesus' work. (\$1.75).

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JESUS CHRIST AND THE WORLD TODAY

By Grace Hutchins and Anna Rochester

"A remarkable piece of work," says Norman Thomas, editor of "The Nation," in commenting upon this new book. He adds: "I have never seen a series of studies dealing with modern social applications of the teachings of Jesus which seemed to me so frank, thoroughgoing and suggestive. If Christianity is to have any positive influence in the making of a new age, it will have to be the sort of Christianity which this book expounds so well." (\$1.25).

CHRIST AND INTERNATIONAL LIFE

By Edith Picton-Turbervill (With Introduction by the Right Hon. Lord Robert Cecil)

The author's theme is—as phrased and accepted by Lord Robert Cecil—that "our national policy, both internal and external, must be Christianized; that, in other words, Christian morality must in its essence be the guide of our national conduct." It is a thesis that has often been urged by divines and others; the author's eloquent pages vindicate it with much independence and from new angles. Miss Picton-Turbervill is known the world over for her work with the W. C. T. U. and the Y. W. C. A. (\$1.50).

THE LORD OF THOUGHT

By Miss Lily Dougall and Rev. C. W. Emmet

This book is a study of the problems which confronted Jesus and the solutions he offered. It deals with the religious beliefs current in Judaism in the time of Jesus and the originality of his teaching in relation to them. It is an apologetic on new lines for the uniqueness of Christianity and the supremacy of our Lord in the realm of thought. (\$2.50).

THE UNIVERSALITY OF CHRIST

By William Temple, Bishop of Manchester

"Just what many people, both young students and older persons who are desirous of thinking clearly on religious topics, are looking for."—Manchester Guardian. (\$1.25).

THE CREATIVE CHRIST

By Edward S. Drown

How shall society be built on the foundation of righteousness, justice and love? How shall the individual, every individual, find his own freedom in a right and just relation that shall express and maintain the rights and freedom of all? How shall the state, the Nation, be so constituted as to maintain the rights and duties, political and industrial, of all its members? Dr. Drown, who is a well known professor of Cambridge, Mass., holds that the answer to all these questions will be arrived at through the acceptance in deed and truth of the teachings of the "Creative Christ." (\$1.50).

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in the fellowship. The late Rev. F. B. Meyer is quoted as having favored the reception of the Unitarians provided it did not disrupt the free church fellowship.

New Team of Congregational Ministers at University of Michigan

The 1,000 Congregational students at the University of Michigan are to be shepherded during the coming year by Rev. Herbert Atchinson Jump, who has been called by the First Congregational Church at Ann Arbor after a year's search from a six-year pastorate at Manchester, N. H., the largest church in that state, and by Rev. E. Knox Mitchell, Jr., son of Prof. E. K. Mitchell of Hartford seminary and a June graduate of that school, who will act as student pastor. Mr. Jump, who will begin work on Sept. 24th, has had pastorates in college towns for 11 years and in industrial cities for 10 years, has been college preacher at a half dozen eastern universities and fitting schools, has lived in California for five years where he had churches in Oakland and Redlands, and has served overseas with the Y. M. C. A. He is a graduate of Amherst and Yale Divinity school. His colleague is a Princeton graduate, who went to the Plattsburg officers' training camp after a year at Hartford seminary, secured a lieutenant's commission, instructed at Camps Dix and Lee, went to the Caucasus in Near East relief work, and finally returned to complete his studies. President Marion Leroy Burton and 75 members of the university faculty attend the First Congregational church, which for several years under the former ministry of Rev. Lloyd Douglas, averaged a Sunday morning congregation of 900, the seating capacity of the church.

Christian Universities of Near East Aided

To aid three great institutions of the Near East, Robert college of Constantinople, the American university at Beirut, and the Constantinople Women's college, which through the fortunes of war, fell into grievous debt and suffered from lack of equipment, an emergency campaign has just been waged in America. One million one hundred thousand dollars has been given, one-third of which was donated by the Laura Spellman Rockefeller foundation. The continuation of these Christian institutions in the orient makes it once more possible to be optimistic about the future of this section of the world.

Reform Bureau of New York Publishes Report

The reforming spirit is still strong in Protestantism, and a typical organization at work in this field is the Reform Bureau of New York. A recent issue of the Civic Forum published by this organization carries a great deal of interesting material on street fairs and carnivals. In the annual report of organizational activities is a long list of bills passed by the New York legislature which have been

sponsored by the organization. Rev. O. R. Miller is state superintendent, with headquarters at Albany.

Successor Secured to Dr. Massee

The resignation of Dr. J. C. Massee from the pulpit of Baptist Temple, Brooklyn, left one of the large churches of the Baptist communion without a leader, but Dr. Egbert LeRoy Dakin of Charlestown, W. Va., has been called. Dr. Dakin is a former student of the University of Chicago, and served for a time as pastor of the Memorial Church of Christ of Baptists and Disciples. Dr. Massee, the outstanding fundamentalist leader, is now pastor of Tremont Temple, Boston.

Episcopalians Will Debate the Common Cup

The sacramental attitude of Episcopalians has resulted in the retention of the common cup in the communion service long after it has been abandoned by most Protestant bodies. One of the pro-

posed changes which will be discussed at the general convention at Portland will be the permission to churches to use individual cups. In some churches, there is the practice of intinction, the bread being dipped in the wine and given to the worshipper by the priest. Dr. Leighton Parks of St. Bartholomew church of New York is petitioning for a change.

Church Withdrawals in Germany not so Numerous

Even before the war certain socialist leaders in Germany led movements to induce people to withdraw publicly from the state church. In 1908 there were 50,000 such withdrawals and in 1913-14, 60,000. The year following the war a quarter of a million withdrew. The total number in this generation is much less than a million out of a church population of forty million. An effort on the part of the socialist authorities to prevent religious instruction in the public schools at Leipzig has failed. The Roman Catholic church has shared pro rata in the losses during this period of uncertainty.

Disciples Debate Creational Policy

IT is difficult for an outsider to follow the maze of business in a Disciples convention because of the anomalous form of organization now prevailing. Holding fast to the idea of a mass convention of individuals, the Disciples have less democracy than any national church gathering in America, for not only is there no representative principle in the body, but no one save a parliamentary expert knows how to steer a motion through all the processes to ultimate success. This gives to the floor leader an advantage not possessed in any other communion. It is customary in these conventions for certain conservative leaders to stand up and announce that they will vote for or against a given motion. Those whose bias is friendly to this floor leader follow suit.

The course of a motion in a Disciples convention is often as follows: The executive committee of the board of managers passes a resolution which is then referred to the board of managers. This board of managers reports it in the sessions of the United Christian Missionary Society. The composition of the society sitting in annual session is the same personnel as the personnel of the International Convention, but at a future session when the convention is supposed to be sitting, the resolution is once more introduced. From this gathering it is referred to the recommendations committee of the convention. This is a representative body of perhaps 175 members elected by the state convention. The recommendations committee at once refers the question to a subcommittee. From subcommittees it goes back to the recommendations committee and from the recommendations committee to the convention. The convention may approve, disapprove or recommit to the recommendations committee, but it cannot amend.

It was through this complicated machinery that the action of the United Christian Missionary Society at Winona had to pass. For more than two years it has been known throughout the denomination that the Disciples missionaries in China were practicing "open membership." This term, which cannot be found in the dictionary, gets whatever meaning it has from the practice of certain American churches, Baptist and Disciples, who for many years have received into some kind of membership people from pedo-baptist communions without rebaptism. Most of these churches had two membership rolls and called their unimmersed members "associate members" or "members of the congregation." In other instances, all distinctions were abolished. In practically every case the unimmersed people voted and exercised all other privileges of membership.

Professing consternation at these practices, led by conservative newspaper agitation, a few churches voted to discontinue their offerings to the United Society, whereupon, the board of managers was called together at St. Louis last January. At the close of a two day session with a diminished attendance, a resolution introduced by Rev. Z. T. Sweeney, a retired minister and business man of Columbus, Ind., and against an earnest protest of a minority, was passed. This resolution was as follows:

"As a purely administrative policy, the board of managers of the United Christian Missionary Society announces the following:

"In harmony with the teachings of the New Testament as understood by this board of managers, the United Christian Missionary Society is conducting its work everywhere on the principle of receiving into the membership of the churches at home or abroad, by any of its mission-

aries, only those who are immersed, penitent believers in Christ.

"Furthermore, it is believed by this board of managers, that all of the missionaries and ministers appointed and supported by this board, are in sincere accord with this policy, and certainly it will not appoint and indeed it will not continue in its service any one known by it to be not in such accord. It disclaims any right and disowns any desire to do otherwise."

In order to satisfy himself, with regard to missionary practice, Rev. John T. Brown, a conservative minister of Louisville, Ky., and a member of the board of managers, made a visit to the oriental fields during the past year. He employed a non-Disciple interpreter, and visited local churches. The Chinese Christians interrogated by Mr. Brown in many instances said they were members of the local churches of the Disciples and informed him in response to further inquiry, that they were not immersed. The missionaries rendered a report of their practices to the board and sent Rev. Alexander Paul, an eminent Chinese missionary of many years' experience, to speak in the convention and explain the exigencies of work in China. Rev. E. K. Higdon of the Philippines recently wrote a letter to the board declaring his earnest belief in "open membership," and while expressing his willingness to carry on his work according to the rules of his supporting board, inquired if he should prepare to offer his resignation. Thus the documents in the case are the addresses of Rev. John T. Brown and Rev. Alexander Paul, the letters of the Chinese missionaries, the letter of Mr. Higdon and the resolutions passed in executive committee and later in the board of managers. The documents were all printed in the Winona report of the board with the exception of the addresses noted above.

They make interesting reading. In its policy of refusing to believe and of denying that open membership was being practiced in any mission field by Disciples missionaries the executive committee publishes the letters from the China missionaries as confirmation of the declarations it has made from the beginning that there is no such thing as open membership in China! A single quotation from one of the letters, representing the Luchowfu station, will show the disingenuousness of the executive committee's attitude:

"I have been asked by the station to explain the cases in the Luchowfu church of unimmersed Christians who are at present making their church home with us. There are twenty-one such. Of this number only four are in the employ of the mission, as follows: Mr. Goh, assistant principal of the girls' school; Mr.

Wei, assistant principal of the boys' school; Mr. Hwang, instructor in boys' school, and Miss Djan, one of my Bible women. The first three of these are Presbyterians from Shantung. The last is a member of the Wesleyan mission.

"The other seventeen are here in business for themselves, are wives of Christians, or have been brought here to their heathen mother-in-law's homes. There are doctors, teachers, and merchants, men and women of ability and standing in the community, capable of taking responsibility in the work of the church, and worthy of bearing before the world the name of Christ. There are among them Methodists, Presbyterians, Episcopalians, and a number from the China Inland Mission.

"At the annual meeting of the church, all of these not only have the privilege of the ballot, but may be elected to office. One is at present serving on the church committee, and another served in that capacity last year."

In the letter written by Rev. E. K. Higdon, he describes his practice of open membership in the Taft Avenue church of Manila, P. I., which practice he consents to abandon if so directed by the board, but he frankly professes his earnest conviction that if he were not in the employ of the United Society and his church officials permitted it he surely would receive into his church all Christian persons regardless of the mode of their baptism, though he would himself perform baptism only by immersion. He asks that the executive committee advise him whether he should resign from its employ.

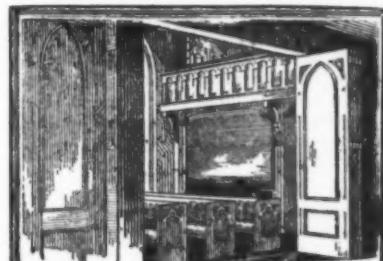
The executive committee made reply to Mr. Higdon's letter, and presented its

reply to the board of managers at Winona for approval. Its statement and reply were as follows:

"It seems that three questions are raised in these letters which should have an answer, and concerning which Mr. Higdon asks for an early reply. They are:

"1. Can a missionary continue as a worker of the United Society who personally holds it advisable to receive unimmersed Christians into church membership on the mission field, but refrains from doing so and endeavors to loyally carry out the policy pursued in the past, and recently stated by the society through its board of managers?

"2. What shall the attitude of a mis-



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sion church be toward those Christians of other religious bodies worshipping with it, but who hold their membership in their own home churches?

"3. From whom shall the officiary of such a church be chosen?

"The foreign department recommends to the executive committee that it be authorized to answer Mr. Higdon's letter as follows:

"1. Our interpretation of the action of the board of managers with regard to church membership is that it has to do with the administrative policy to be pursued in carrying on the work, and does not concern personal opinion.

"We interpret the statement with regard to 'being in sincere accord' with the policy pronounced to mean that the missionary should be willing to earnestly carry on the work in the manner suggested. We feel that this was not meant in any sense to infringe upon private opinion or individual liberty of conviction 'so long as none judges his brother, or insists on forcing his own opinions upon others or on making them an occasion of strife.'

"2. It is urged that our mission churches extend every possible help and courtesy to members of other Christian bodies who may be worshipping with them. We do not interpret the action of the board of managers as departing in any sense from the common practice of our people in regard to this. We have always recognized the Christian character of others who profess the name of Christ and serve him. We have always made these people feel at home in our congregations, have never debarred them from participation in the communion service, nor from the support of the cause either financially or through their personal service in the church. We can understand how on the mission field there is even more necessity for such an attitude than at home, because of the temptations and discouragements which come to followers of Christ away from their home congregations and with no church of their own to which they may go. We find nothing in the policy as adopted by the board of managers of the society which would not make it possible to recognize fully the Christian character and purpose of those from other religious bodies, thus enabling our mission churches to give them a church home as guests or visitors while separated from the congregations where they hold membership, and at the same time give them a real part in the congregational life of the church. The action of the board of managers does clearly state that only immersed persons should be added to the membership of our mission churches. This point should be made clear in teaching, and in the designating terms used."

When at last the issue was faced on the floor of the convention those who opposed the action of the board of managers insisted that it was not the function of the board of managers to interpret the New Testament, and that such interpretation was a creed which under any "interpretation" bound the conscience of the missionaries. The public discussion

lasted for more than two hours, the chairman ruling that the speeches should alternate on either side of the motion and that they should be limited to five minutes. The motion which prevailed overwhelmingly was to approve the action of the board of managers as interpreted in the letter to Mr. Higdon.

Mr. R. A. Doan, in an address vibrant with conviction and moral power, reported the Shanghai conference and the appeal of the native Christians for unity in China. Disciples missionaries are most favorable to the growing movement in the Chinese churches for Christian unity.

Churches Miss Seven Out of Ten Children

THE International Sunday School Council of Religious Education has recently issued in pamphlet form the report of the committee on education, which presents many startling facts with regard to the state of religious instruction in America. The following facts are challenging as they indicate the drift of things:

"There are millions of American children and youth unreached by the educational program of the church. There are in the United States over 58,000,000 people, nominally Protestant, who are not identified in any way with any church either Jewish, Protestant or Catholic.

"There are over 27,000,000 American children and youth, nominally Protestant, under twenty-five years of age who are not enrolled in any Sunday school or cradle roll department and who receive no formal or systematic religious instruction. There are 8,000,000 American children, nominally Protestant, under ten years of age who are growing up in non-church homes.

"There are in the United States, 8,676,000 Catholic children and youth under twenty-five years of age. Of this number 1,870,000 are in religious schools and 6,806,000, or 78.4 per cent of the whole are not in religious schools. A much larger proportion have had religious training before the age of confirmation but the instruction is not continued through middle and later adolescence.

"There are in the United States 1,630,000 Jewish children and youth under twenty-five years of age. Of this number 87,000 are in religious schools and 1,543,000 or 95.2 per cent of the total are not in religious schools.

"There are in the United States 42,891,850 Protestant and nominally Protestant youth under twenty-five years of age. Of this number 14,361,900 are reported enrolled in Sunday schools or Protestant parochial and week-day religious schools; 1,255,740 are on cradle rolls or font rolls, and 27,275,110 or 66.5 per cent of the total are not enrolled in any religious schools.

"Putting these statistics in another way the following statements may be made: 19 out of every 20 Jewish children under twenty-five years of age receive no formal religious instruction; 3 out of every 4 Catholic children under twenty-five years of age receive no formal religious instruction; 2 out of every 3 Protestant children under twenty-five years of age receive no formal religious instruction.

"Or, taking the country as a whole, 7 out of every 10 children and youth of the United States under twenty-five years of

age are not being touched in any way by the educational program of any church. How long may a nation endure, 7 out of 10 of whose children and youth receive no systematic instruction in the religious and moral sanctions upon which its democratic institutions rest? This question becomes more acute when we learn how few hours of instruction are available annually for those children who are enrolled in religious schools."

Among the measures adopted to correct this condition is a proposed cooperation with the public schools. The schools will be asked to recognize courses of study in religion given by the churches of all faiths provided they measure up to the right standards educationally. The schools are asked to provide certain alternate courses in ethics and sociology for those students who do not elect to study in connection with the churches. This report states clearly that the daily reading of the Bible in the public schools which is so much emphasized by certain religious people is no solution of the problem of religious education.

Not only does the committee seek the extension of the work of religious education through the correlation with the public schools, but it recognizes the primary responsibility of the home as an agency in the work of religious education, and urges the conduct of family worship, the use of table talk for the inculcation of religious attitudes, and the use of pictures, music, books and games, church papers and other agencies to produce a truly religious home atmosphere.

It is shown that the present Sunday school system is quite inefficient. "Twenty-five per cent of the teachers of a typical state have had less than nine years of schooling. The typical Sunday school teacher has had eleven years of schooling. Half of the teachers prepare their lessons either early Sunday morning or late Saturday night. The typical Sunday school teacher has had fewer than ten weeks of professional training for the sacred task of teaching religion." To meet this situation community schools for teacher training will be established. These are to offer courses in the Bible, departmental specialization, psychology, pedagogy and a course on the organization and administration of moral and religious education. The annual session must be not less than two semesters of ten weeks each.

Thus the new administration of the Sunday school forces is proceeding to put into practice with promptness and despatch the new ideals which were accepted at the recent Kansas City convention.

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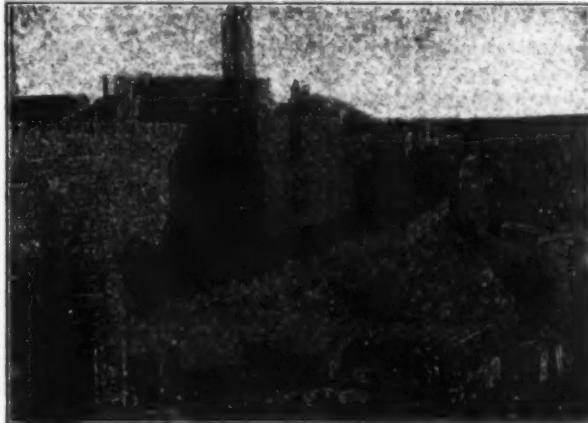
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